The LUTHERAN OUTLOOK

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Pointed Paragraphs

THE DIAMONDS OF GRACE

IT IS ROUGH WORK that polishes. Look at the pebbles on the shore. Far inland where some arm of the sea thrusts itself deep into the bosom of the land, and expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful; angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, as in the arts, so in grace; it is the rough treatment that gives souls as well as stones their lustre. The more the diamond is cut the brighter it sparkles; and in what seems hard dealing the Lord has no end in view but to perfect His people's graces. He afflicts not willingly; He sends tribulation to work patience, so that patience may work experience and experience hope.—*Dr. T. Guthrie.*

Help me to live a life that tells on other lives,
And makes this world less full of anguish and of pain;
A life that like the pebble dropped upon the sea
Sends its wide circles to a hundred shores.
May such a life be mine.
Creator of true life, Thyself the life Thou givest,
Give Thyself, that Thou mayest dwell in me, and I in Thee.

—*Horatius Bonar.*

THOUGHTS ABOUT GOD

An unknown writer has pictured a little blind girl who thought about God, and has given us the following lines to tell what she thought.

I know what mother's face is like
Though it I cannot see,
It's like the music of a bell,
It's like the stories fairies tell,
It's like the way the roses smell,
And sweeter than all these.

I know what father's face is like
Though it I cannot see,
It's like his step upon the stair,
It's like his whistle in the air,
It's like his arms which take such care
And do not let me fall.

And so I know what God is like,
The God whom no one sees,
He's everything my mother seems,
He's everything my father means
And greater than all these.

—The Ansgar Lutheran.

God is King omniscient,
Yet my Father, too;
Jesus, Christ omnipotent,
But my Brother true
Spirit, omnipresent,
Comforter divine
Trinity transcendent,
And their love is mine.

—*Diana Bovier Carter*

MANY FOUND UNFIT

The most recent report from the War Department, as given by the United Press, states that approximately 550,000 officers and enlisted men were honorably discharged from the army between Dec. 7, 1941, Pearl Harbor Day, and August 31, 1943.

Of this number about 200,000 were sent back to civilian life to go into essential industry or agriculture. However, the remaining 350,000 were released for physical and mental disabilities.

When we think of the strict tests and examinations made of the men who go into the armed forces, and then find so many not able to carry on acceptably it surprises us, to say the least. The army, and other branches, are taking only the finest of all of our manhood, those able to pass and to maintain high levels.

If the Church would discharge all those upon their records who were not performing satisfactorily, we wonder what percentage would remain upon the books. Some folks, with physical handicaps, should cause able-bodied men and women to be greatly ashamed of themselves. These physically handicapped do much of the important work of the Church. They are found faithful, even though they undergo physical pain in order to carry on. Why should not men and women of good physical and mental capacity be just as interested as these others? We know many are, but we wish that many times the number were on fire for the Lord and the Church.—*Selected.*

He gave himself unto prayer. Woods and lonely wayside places became closets. In such exercises time flew unheeded. He stopped amid the solitary crags to pray, and heaven so met him there that hour elapsed unconsciously. Strong in the might of such baptisms, he became bold to declare the Cross, and willing to bear it.—Life of Thos. Collins.

MISERS

I recently settled the estate of a woman who lived a miser's life. She skimped and saved, living in a small room in a cheap rooming house. Her clothing was always worn and shabby. No one supposed that she had any means. So much did she dislike spending any money that she denied herself medical attention and practically starved herself to death. After she passed away it was found that she was really a woman of substantial means.

This woman could have lived comfortably in a home of her own. She could have dressed in the height of fashion and could have feasted on the choicest of foods. Above all, she could have experienced the joy of helping others and of making their lot a little easier. But her eyes were blind to these opportunities and, if she ever thought of them, she selfishly dismissed such thought from her mind.

We condemn such a person, but I wonder if there aren't a great many spiritual misers—those who absorb all the spiritual food they can obtain and who never think of sharing it with others. The paradox that we really possess only that which we give away applies with equal force to our spiritual blessings. Unless we share them with others, we are spiritual misers and never know the joy of being a real Christian. Let's pray that we may never become spiritual misers.—*J. B. Winter.*

The Lutheran Outlook

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REV. E. E. RYDEN, D.D., Editor

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EDITORIAL

AS WE PREPARE to go to press, news reaches us that the Missouri Synod, at its triennial convention at Saginaw, Mich., has rejected the proposal to become a member of the National Lutheran Council. It was the first time the issue had ever come before that body and perhaps it was too much to expect favorable action on a step involving a complete reversal of Missouri's traditional isolation policy; nevertheless the decision will occasion deep disappointment in widespread Lutheran circles since it is quite apparent that the cause of Lutheran unity has received a serious setback.

Missouri Refuses To Enter Council

It is also reported in the daily press that the Saginaw convention voted to postpone action on fellowship relations with the American Lutheran Church until the Missouri Synod meets again in 1947.

In the absence of more details regarding the motives which actuated the Misouri Synod in her failure to move toward Lutheran unity, we refrain at this time from further comment. In the August issue of the *Lutheran Outlook,* however, we plan to discuss more fully the real significance of the decisions reached at Saginaw.

International Cooperation Gets Republican Approval

UNDOUBTEDLY the approval of the principle of international cooperation for the preservation of the future peace of the world was the most important action of the recent Republican convention in Chicago. After several days of wrestling with the problem, during which time the progress of the convention was delayed, the platform framers finally presented their conclusions on June 27. Here are the salient points:

1. *The war is to be waged to a victorious conclusion:*
   a. *For our own American security and welfare.*
   b. *To make and keep the axis powers impotent to renew tyranny and attack.*
   c. *For the attainment of peace and freedom based on justice and security.*
2. *These aims are to be achieved through "organized international cooperation and not by joining a world state."*

Elucidating these principles, the platform continues:

"We favor responsible participation by the United States in postwar cooperation organization among sovereign nations to prevent military aggression and to attain permanent peace with organized justice in a free world.

"Such organization should develop effective cooperative means to direct peace forces or repel military aggression. Pending this, we pledge continuing collaboration with the United Nations to assure these ultimate objectives.

"We believe, however, that peace and security do not depend upon the sanction of force alone, but should prevail by virtue of reciprocal interests and spiritual values recognized in these security agreements. The treaties of peace should be just; the nations which are the victims of aggression should be restored to sovereignty and self-government; and the organized cooperation of the nations should concern itself with basic causes of world disorder. It should promote a world opinion to influence the nations to right conduct, develop international law, and maintain an international tribunal to deal with justifiable disputes.

"We shall seek, in our relations with other nations, conditions calculated to promote world-wide economic stability, not only for the sake of the world, but also to the end that our own people may enjoy a high level of employment in an increasingly prosperous world."

Inasmuch as the Roosevelt administration is already committed to the principle of international collaboration in the postwar world for the maintenance of peace, the action of the Republican convention commits the United States definitely to such a program. The only difference in the viewpoints of the two major parties, it would seem,

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must be sought in the manner in which such international collaboration is to be worked out.

Prime Minister Churchill, in his address before Parliament on May 24, indicated strongly that the postwar world is to be dominated by the three victorious powers—the United States, Great Britain, and Russia—continuing their military alliance. That also, it would appear, is President Roosevelt's idea, if the recent articles of Forrest Davis in the *Saturday Evening Post* are to be interpreted as reflecting the American executive's mind. That such a temporary arrangement is inevitable if the postwar world is to be saved from chaos is conceded by all, but the great danger to the future peace of the world lies in the temptation to make such a three-power alliance a permanent instrument of domination.

Former President Hoover's warning, in his notable address before the Republican convention, may here be cited. Not only did he point out the danger of a bad peace, which, he declared, not even a good league of nations could cure, but he specifically condemned the idea of the United States becoming a balance between Russia and England in the game of international power politics, adding that such an arrangement will sooner or later gain for the United States the enmity of both of them.

"It is obvious," said the former President, "that the great centers of power in Washington, London, and Moscow will dominate these vital political and economic settlements no matter what peace-preserving machinery is set up. Their approach to these settlements must be that of trustee for all nations, not their selfish interests. They must not become a disguised military alliance or become the scene of power politics or balance of power. The whole history of the world is punctuated by the collapse of such methods into renewed wars."

Mr. Hoover proposed the establishment of world organization with "a general assembly representing all peaceful nations and a council in which the great centers of power have a permanent part." He further suggested that the general assembly should be split into three divisions—one for Europe, one for Asia, and one for the Western Hemisphere—and that each region should be given primary responsibility for peace in its area. He insisted furthermore that the foundations of political and economic reconstruction of the world must be laid in such a manner as "to allay the causes of war," and he added, "Unless these foundations are surely laid, any temple dedicated to preserving peace will be built upon sand."

With both major parties thus committed to the principle of international collaboration for the maintenance of peace, the people of United States may look forward to a presidential campaign in which the main interest will largely center around personalities. Mr. Roosevelt himself, with his apparent ambition to be elected to a fourth term, will undoubtedly become the storm center of one of the greatest political battles in American history. And he will have formidable opponents in the combination of Dewey and Bricker, two of America's greatest contemporary governors.

Invasion Day Brings Nation to Its Knees

FATEFUL D-DAY has finally come. Tuesday, June will be a day that will linger long in the memory of th present generation. It was the day when the long-dreade invasion of the European continent by the Allied force began—the day when the foam of the waves that brea on Normandy's coast was flecked with the blood America's brave young fighting men. It was the secon time during this generation that American fathers an mothers were faced with the tragic realization that the sons were being asked to give their lives to libera French soil from an invader.

It was perhaps as solemn a day as America has ev witnessed. As radio and telegraph carried the grim me sage that the momentous event had finally come, peop in all parts of the country began to assemble in the churches for prayer. In some instances church be were rung at midnight on Monday, and many people g out of bed to respond to the call. In most cases, ho ever, the prayer gatherings were held throughout Tue day. At the great Kaiser shipyards at Portland, Or 30,000 workers paused at the midnight "graveyard shi for prayer. Similar services were reported at other gre industrial centers.

Perhaps the most impressive service of all was t nation-wide observance on Tuesday night, when Pre dent Roosevelt led the entire nation in a prayer whi he is said to have formulated. A prominent editor h characterized this petition as "not a very good praye since both the spirit of humility and the confession of were absent from it. The real significance of the occasi however, must be found in the fact that it called t entire nation to a realization that something more th "men, money, and munitions" is needed in order to bri victory. It is a salutary thing for a nation which has ways boasted of its unlimited resources and its invinci material power to be reminded of the solemn fact th even its destiny lies in the hands of God.

Will any real spiritual blessings come from this u usual experience? We are not unduly optimistic. It h always been characteristic of men, when confronted the realization of their own impotence, to implore divi aid. But unless America's praying is accompanied genuine repentance and an humble desire to know Go will and to do it, the lifting up of imploring hands a the crying of pleading voices are worse than vain. It w well for all of America—church people as well as n church people—to read carefully the first chapter Isaiah, particularly verses 15 to 20:

"And when ye spread forth your hands, I will h mine eyes from you; yea, when ye make many praye I will not hear: your hands are full of blood. Wash y make you clean; put away the evil of your doings fr before mine eyes; cease to do evil; learn to do well; s justice, relieve the oppressed, judge the fatherless, pl for the widow.

"Come now, and let us reason together, saith Jehovah: ough your sins be as scarlet, they shall be as white as ow; though they be red like crimson, they shall be as ool. If ye be willing and obedient, ye shall eat the good the land; but if ye refuse and rebel, ye shall be de- ured with the sword; for the mouth of Jehovah hath oken it."

lerk's Dream Becomes World-Wide Reality

T IS NOW a whole century since George Williams, a 22-year-old draper's clerk in London, had a vision. It as the dream of an association of Christian young men hose objective it would be to promote Christian ideals d to provide healthful recreation and wholesome com- nionship for the youth of England. Meeting with elev- comrades in a small sleeping-room, he laid before them s ideas and effected an organization to be known as the oung Men's Christian Association.

Today the Y.M.C.A. is the oldest and the largest youth ganization in the world. It reaches into sixty-eight fferent countries, it comprises 10,000 local associations, d it embraces millions of members. In the United ates and Canada alone, there are 1,400 associations, ith more than 2,500,000 followers. Thus the red tri- gle, suggesting man's threefold nature—body, mind, d spirit—has become familiar as the organization's mbol in all parts of the world.

The Association has been a pioneer in youth enter- ises. It launched the first organized social work for oung men in American cities, as well as social work for oys, for soldiers and sailors, for railroad men, and for egro men and boys. It also started summer camps for oys, promoted the first national swimming and life- ving campaigns, formed the Friendly Relations Com- ittee for Foreign Students in the United States, or- anized the Intercollegiate Christian movement and the ather-and-Son programs, and helped organize the Boy couts of America. At the present time it is one of the x social agencies conducting the USO, and through its Var Prisoners Aid it ministers to more than 6,000,000 risoners of war.

It has often been asserted that the "C" in its name has rgely lost its significance. So far as religious activities e concerned, this is probably true. Social and recre- ional features of its work have to a large extent crowd- d out the religious emphasis. It no longer ministers xclusively to Christians, but its members include large umbers of Mohammedans, Buddhists, Hindus, Confu- anists, and Jews.

However, it may still be said that its leadership and s directing spirit is definitely Christian. By promoting iendship and good will among all peoples, races and eligions, it may also be said to be performing a truly hristian service to mankind. Moreover, by providing a ean and wholesome atmosphere in which the youth of the world may live and work and play together, it is undoubtedly helping to combat many evil influences and temptations and to strengthen the work which the Christian Churches are trying to do.

The Y.M.C.A. is neither a rival of the Church nor a substitute for it; it is an auxiliary organization and an ally. As long as it remains such, it deserves the sympathetic support and cooperation of the Church.

Big Church Meetings Torn by War Debate

LAST MONTH'S ISSUE of the *Lutheran Outlook* contained detailed information on the stirring debates which occurred in the conventions of the Methodist Church and the Northern Baptists when the war issue came before these two bodies. It hardly made edifying reading. The turmoil which marked the debate in each instance was more characteristic of American political conventions than of the deliberations of two great Christian communions. And when the net results are assayed, all that can be said is that both Churches were left in a state of utter confusion.

In each instance the conventions retracted the former anti-war positions of their respective bodies. In the case of the Methodists, however, it had all the earmarks of a Pyrrhic victory for the war supporters since the retracting resolution carried by the narrow margin of only one vote among the clerical delegates. Moreover, after the heat of the initial clash had passed and calmer counsel prevailed, both conventions adopted a second set of resolutions in which they practically returned to their former stand of renouncing war as a method of settling international disputes and in declaring that the teachings of Jesus and the spirit of war are incompatible.

The experience of the Methodists and Baptists is a striking demonstration of the folly of a church convention trying to give expression to the absolutes of the Christian religion in an atmosphere surcharged with all the passions and emotions engendered by a fratricidal war. In the case of the Baptist war resolution, it was evident that the stage was carefully set to "railroad" it through to adoption. Instead of coming in the form of a regular proposal from the resolutions committee, it was introduced as a matter of personal privilege by Dr. Daniel A. Poling, who demanded immediate action on the plea that he was leaving the country at once on a government mission. The resolution was seconded by two chaplains, and then the storm broke. For a whole hour the convention was in a state of bedlam, with delegates shouting, applauding, booing, and demanding recognition. It was at a subsequent session, when Dr. Poling had gone, that the convention reconsidered his resolution, voted to delete certain sections of it, and then reaffirmed the stand taken by the Baptists at their convention in Wichita in 1941. This was done on the recommendation of the regular resolutions committee.

It is, of course, encouraging that such debates as these are possible in the United States in the midst of a desperate war. This is in marked contrast with the high pressure methods by which the Church was intimidated to become an agency of government in the first World War. That day is evidently past, at least to some extent in America. The Church is developing a growing consciousness of the fact that it is not a national institution, that it transcends all barriers of race, color, and nation, and that the Church as the Church cannot be made the instrument for the promotion of war and bloodshed. To permit itself to be thus used by earthly governments is to prostitute its divine mission in the world and to make it an object of scorn in the eyes of men.

That the Church must eventually take a firm and immoveable stand on the question of war will hardly be questioned by thinking men. Too long already the Church has halted between two opinions. It must come to grips with the problem, and that without delay, or forfeit its claim to be the greatest moral and spiritual force in the world. Let the Church speak its mind clearly and unmistakably. Let it say to the world that war is wrong, and that it can never offer a just and right solution for the problems that afflict mankind. Christ alone holds the answer. If the Church really believes *that,* let it say it boldly and without equivocation. If the world will heed, good and well; if not, its blood will not lie at the door of the Church.

Our Lutheran Church Loses Strong Leader

IN THE DEATH of Dr. J. A. O. Stub, which occurred on Sunday, June 11, the Lutheran Church in America lost one of its outstanding leaders. Born in a Lutheran parsonage, the son of the man who had a leading part in bringing together the three principal divisions of the Norwegian Lutheran Church of America into a strong church union, he revealed during the early days of his own ministry a devout zeal for Lutheran unity. Synodical lines never loomed large in his thinking, but his dreams were always of a united Lutheran household of faith.

During the first World War, Dr. Stub had an active part in promoting the work of the National Lutheran Commission for Soldiers and Sailors Welfare, which was the forerunner of the National Lutheran Council. Following this experience he was induced to come to Minneapolis to launch Central Lutheran Church. With a handful of followers he set to work to establish a downtown church in a great American metropolis and he succeeded so well that in a few years the congregation erected what is probably the most imposing Lutheran sanctuary in the United States. It was in Central Lutheran Church that the American Lutheran Conference was organized in 1930, and in 1940 the Conference celebrated its tenth anniversary in the same place. Many other larg church conventions and assemblies have also been hel there.

Aside from his interest in ecumenical Lutheranism, Dr Stub was widely known as a pulpit orator. His message were always strongly evangelical and he was not afrai of the emotional appeal. When the American Luther Conference sponsored its first Mission on Faith and Lif in 1937, Dr. Stub was a member of the group of speaker who conducted the Mission in various strategic Luther centers. Everywhere he was gladly heard.

While Dr. Stub's strong preaching was undoubtedly potent factor in building up his large Minneapolis con gregation, his warm, Christian personality also contrib uted largely to his success. A man among men, he was friend of high and low, ever seeking to draw men t Christ and to glorify God's redeeming grace. Such a ma will be missed, and the influence of his consecrated lif will linger.

Discrepancy in Figures On Parish Schools

IN THE MAY ISSUE of the *Lutheran Outlook,* w called attention in an editorial entitled "What Is Hap pening to Parish School?" to the gradually declining fig ures in pupil enrolment in all Protestant bodies, includ ing those of the Lutheran groups. The figures for Lu theran bodies were quoted from the statistical reports the National Lutheran Council for 1940 and 1942. Fo the Norwegian Lutheran Church of America the tot enrolment for 1940 was shown as 264,832 and for 194 the figure was 213,244, an indicated loss of 51,578.

Dr. J. C. K. Preus, educational director of the No wegian Lutheran Church, has now questioned thes figures, and Miss Mary Boozer, statistician for the Na tional Lutheran Council, has discovered that an apparen error was made in reporting figures for these two yea to the Council. In 1940 the figures for the Cradle Ro and Bible Class departments were included, but in th 1942 they were omitted. This accounts for a differenc of 46,707 pupils, which would make the net loss approx imately 5,000 instead of 51,578. This is very nearly th same ratio of loss as indicated by most of the other Lu theran groups.

We are glad that the mistake has been uncovered, no only because of the wrong impression it created relativ to the true situation in parish education in the Norwegia Lutheran Church but because it emphasizes anew th necessity of extreme care in reporting statistics. Also i calls attention to the need of a uniform statistical syste in all church bodies. Miss Boozer states that she was no aware that any statisticians were including the Crad Roll department in their Sunday school figures, and th these should be omitted. On the other hand, adult Bibl classes should be included, she states.

The Conference Corner

By President H. L. Yochum

AS I LOOK BACK over our discussions during the past several months, Mr. President, they look to me very much like my notes in Exegesis class. We have studied the significance of each sentence and phrase of the *Overture for Lutheran Unity* until we have reached statement 5, How many more lessons, Professor?

*

This is the last one on the Overture, Dear Reader. The last two sentences of that fifth statement need comment, and then we shall leave the discussion entirely to the class, in local conferences and casual conversation.

You note that the one sentence gives a pledge, and the other practically asks for a pledge. Let's read them again:

"We, the constituent synods of the American Lutheran Conference, severally and collectively reaffirm our sincere and wholehearted adherence to our mutual pledge as to doctrine and practice in the Minneapolis Theses. We earnestly expect of those with whom we seek complete fellowship that their doctrine and practice shall conform to their respective declarations."

*

What is the particular point of your reaffirmation of the Minneapolis Theses at this time?

*

Some have missed a clear declaration as to doctrine and practice on the part of the Conference either because they are not acquainted with the Minneapolis Theses or because they suspect a lack of loyalty to them. This reaffirmation therefore is important; it serves notice to conservative and liberal alike that the Conference is moving forward in a straight line with no drift in either direction to the left or to the right.

*

To what extent can the Commission on Unity and the Executive Committee speak for the constituent synods "severally and collectively" and thus give weight to this reaffirmation?

*

Those who formulated and adopted the Overture know the spirit and will of their respective synodical bodies well enough to feel safe in thus speaking for them. And since each of the constituent synods meets during 1944, and the Conference itself meets this fall, ample opportunity is afforded for any objection or qualification if these words do not express the position and attitude of any synodical body. The Overture has been sent to the president of every Lutheran synod in this country, within and without the Conference, for such action as he and his body may see fit to take. And, of course, the Overture will be submitted to the Conference for formal ratification at its convention in November.

The reason I asked my question is this: the first of those two sentences really commits each constituent synod of the Conference, its pastors and professors, editors and writers, to a more faithful observance of the Minneapolis Theses than has always obtained in the past. At times some have wondered if synodical discipline has become decadent or even obsolete.

*

This sentence, and the entire Overture for that matter, should strengthen the hand of those who are responsible for sound doctrine and practice in their respective positions. That is a legitimate by-product of the issuing of this document. If we cannot achieve a progressive unity within the Conference itself, all our talk about a wider unity is inconsistent.

You see, we so often make the mistake of thinking about unity as though it were an absolute; it is a highly relative concept. Thus we have a certain unity among all true Lutherans on the basis of our common acceptance of historic confessions. Then there is a closer unity among Lutheran bodies in pulpit and altar fellowship with one another. There is a still closer unity within a synodical body. And in all these instances, the actual unity, the awareness of such unity, the official recognition of such unity, and the results of such unity, may vary considerably in degree. We must respect the feature of relativity in the term, and deal with Lutheran unity as something that is progressive, that grows more complete and intense. So to reaffirm our historic position just in this connection does contribute to the progress of unity among ourselves. And to ask for some such reaffirmation on the part of other Lutherans can likewise further Lutheran unity.

*

No doubt that is part of the motivation for that second sentence in which you ask other Lutheran bodies to pledge anew their loyalty to their own declarations. What else does this sentence imply?

*

This sentence aims to help eliminate that fatal gap between official statements and prevalent practice. It is no secret that the chief causes of offense have not been so much official positions or declarations of synodical bodies as the individual utterances of writers or teachers and the local practice of pastors and congregations. Look again at the fourth statement of the Overture: if official statements are in essential accord, then it is clear that the chief hindrances to unity are the presumptuous liberties which individuals may have taken in their public teaching or practice. Such cases of the violation of official synodical standards do more harm to the cause of Lutheran unity than anything else I can name. And while we do not attempt to interfere with the discipline of synodical bodies, we do in this sentence imply that if they really wish unity, fellowship, cooperation, they should live up to their respective declarations in their public teaching and in their practice. And this suggests the topic on which I wish to engage you in discussion next time: "Synodical Loyalty."

IN MEMORIAM

DR. J. A. O. STUB

By E. A. PETERSON, St. Paul, Minnesota

SINCERE, tall-of-spirit,
He seemed to tower above the trivialities of life.
There was a briskness and a verve
That seemed his aura.
He conjured up past aeons, when "there were giants,"
Or of future, when again shall be.
What miracle God's grace hath wrought
When one loved man can wield
Influence as his, by force of character!

* * *

Farewell, thou elder brother,
Farewell, thou father-hearted;
Manful-virile, yet tender as a mother!
Thy life, wholesome, unthwarted,
Shall be to us a spur toward Christ-like living
These years for sacrifice, these years for giving
Our best, our utmost in a darkened world,
Till, past war's throes, peace-banners be unfurled.

* * *

Your features, camera-caught, how we shall cherish!
Your memory shall not fade, nor ever perish.
A look into that face, as frank as day-at-dawn,
Shall brighten ours, if they grow tired and wan.

* * *

Gone; gone to Christ whose Kingdom you held dear.
—An angel, winging close, must wonder at our tear!

Seed Corn

"ECCLESIA PLANTANDA" is the motto ascribed to Muhlenberg. Today the Lord's commission has become an urgent call to the Church. The vast movements of people within our own land, the powerful social forces unleashed by war in foreign countries, give to the Lutheran Church a more direct challenge than at any time in this past century. For us Lutherans, the challenge of today—and tomorrow—is an "Either-Or." Either we make it our primary business to carry Christ's banner forward in these opportune times—or we let more courageous and faithful groups shoulder our task. There will be no standing still, even an attempt to keep a conservative status quo will mean that we are swept backward by the onrushing events of war and post-war days. For the Lutheran Church—there is only one way—that way is FORWARD.

FORWARD!

To the new areas to which Lutherans in America have moved under the depression and war pressures.

To the many sections in our great cities which have but recently become populated by people of non-Lutheran heritage who have become disillusioned by flimsy philosophies and who would be blessed by the message of the Lutheran Church.

To the new challenges in rural work.

To the transplanted peoples of other lands, to the nations groups who have been or soon will be released from the bondage of superstition and ignorance, to the millions over the globe who are looking and waiting for "something better."

HOW?

The Master's own method is the only method. That method means careful preparation of leadership. In His three short years, the Master devoted the major part of his time to the preparation of leadership. His method has worked—through persecutions, heresies and dissensions—for nearly 2,000 years. Short cuts have made spectacular appearances at times only to fall as the shallow foundations cracked under stress. The forward march of the Church today must again be through the Master's method—Christian education.

Said Adoniram Judson, the great missionary to Burma: "If I had a thousand dollars to give away I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."

Seed Corn for the world has been coming from the church colleges. From one small Lutheran college whose enrolment has seldom exceeded 325 students have come 200 of the present pastors in the United Lutheran Church in America. From that same college have come 42 missionaries. The same story could be duplicated at many of the church colleges. If so much has come from so small an investment, what might we not do if we determine truly to produce *Seed Corn?*

Our Lutheran Church faces an "Either-Or." Let us send more students and dollars to our Lutheran colleges. If the Lutheran Church would provide the *Seed Corn* that will result in a rich harvest the world over, let us greatly increase our support of the source of that *Seed Corn.* To go forward we must make Christian education the first order of business.

Carthage College, Carthage, Ill. ERLAND NELSON

From College Windows

By David T. Nelson

MANY young people are deliberating now on the choice of the college which they will attend. What a splendid opportunity for parents, pastors, relatives and friends to aid them by encouraging them to attend our Lutheran institutions!

It would take too long to list the Lutheran institutions of higher learning. There are many of them and they have good reputations scholastically. They offer excellent courses of study; they provide training in many fields. Their graduates have won distinction in many walks of life.

For the most part our Lutheran colleges are young, as institutions of learning go. They have the vigor of youth

ey have won their way forward in the educational orld and they are reaching out for new laurels. Young ople who attend them will share in the enthusiasm ich marks their growth and progress. They will share th fellow students and with alumni and friends in their pport and expansion.

There is satisfaction in working with others of a com- on faith in an institution dedicated to the extension of at Christian faith. There is also strength in being und together with others in a common endeavor. The ident who comes to college not merely for what he can t out of it but also for what he can put into it, and who eks to build his Church and community through his llege, is well started on a career that is likely to be ccessful in the best sense of the word, no matter what s field of endeavor. Parents, pastors, relatives, and ends who point out these opportunities will perform a eat service for the young men and women now making oice of their college.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Volunteers, Not Drafted

"YOU MEAN TO SAY that they are serving without pay?" The question came from one of a group of utheran men who had been told about a number of llege coeds who had volunteered to serve the Church defense areas—without remuneration other than ex- enses. During the last week in June this group of nine- en young women left Chicago for fourteen different efense areas scattered across our country. They went ut under the auspices of the Commission on American lissions of the National Lutheran Council.

We are indebted to the Methodists for the idea that has rompted this volunteer project for our young women. or several years the Student Department of the Metho- ist Episcopal Church has sponsored what they have een pleased to call *The Youth Caravan.* Each successive ear there has been an increase of volunteers. Now the umber is up in the hundreds. Only college youth are recruited. A week or more of training is given. Then the young people are sent out in teams to various parts of the country. The fact that they visit several communities during a summer furnishes the name *caravan.* The service is centered in the local congregation, but the type of service may vary from vacation Bible school teaching and parish work to playground supervision and community surveys.

The success of the Youth Caravans prompted us to ask ourselves why something similar might not be done by our own youth. Some with whom the thought was shared reasoned that it is not right to ask college youth to give their time gratis—that they need to use their summers for gainful employment. Most anyone will grant that this reasoning is right with respect to many college students. However, there are a number of exceptions. Many of these young people need the experience of doing a piece of work where no money is involved; and the "love that constrains" is the driving motive. Such an act of service, done in the name of Jesus and with the glad abandon of youth, will do something for the faith of Christian young people that formal teaching can never do.

When the thought of the volunteer project was shared with the Rev. Conrad Hoyer, director of the Commission on American Missions of the National Lutheran Council, he responded with enthusiasm. The plan was placed before his Commission, endorsed, and then the call for volunteers went out. Many inquiries came in, and of those who volunteered, nineteen are now in the field.

Among the nineteen workers, three are school teachers and sixteen are college students. The sixteen hail from six church colleges and from eight state school campuses. Six synods and ten states are represented. The four people who served on the teaching staff during the week of training hold their membership in four different synods. And so this first volunteer service project becomes a demonstration of basic Lutheran solidarity—geographic and synodical.

This year's volunteer workers have gone into the defense areas. Peace time has its marginal areas that will also need special help. Lutheran college youth want to help. But the Church must organize the opportunities and enlist the youth. When this summer's service period is concluded, Pastor Hoyer will issue an illuminating evaluation report that will be most helpful in planning for the future.

They Founded Freedom

By Martin L. Cole, Ph.D.
College Dean, Augustana College, Sioux Falls, S. D.

THE PURITAN PREACHERS are the forgotten men of American history. We see them only in caricature—hunting and burning witches, looking askance at innocent pleasure, pouring out musty sermons smelling of brimstone and fire; but even a superficial examination of their diaries, letters, and sermons reveals a group who laid firmly and well the foundations of our freedom and who preached liberty with great learning and power.

It is true that the Puritans were at times cruel, harsh, intolerant and bigoted, but this must be evaluated in the light of the age in which they lived and in the spirit of their peculiar concepts. To them, tolerance was a weakness and not a virtue. Even their magnificent scorn of the highborn, of nobles and robed priests is the scorn of a strong people who believed in themselves and their divine purpose. The sadly neglected sermons of these eloquent and learned preachers reveal anything but gnarled and warped characters of popular conception and give us a glimpse of a strong, amazingly well-informed, life-loving, healthy and vigorous people. Their faults were faults largely of their age; their virtues will always be the chief elements by and with which a people can live in freedom.

For the origin of Puritanism, we must look back to the sixteenth century. Out of the chaos of the transition period of Tudor England, which marked the gradual breakup of the feudal system, the rise of the middle class enriched by trading and manufacturing, the enclosure movement of agriculture with the ensuing farming for greater profit instead of subsistence, the break with the Catholic Church and the compromise arrangement with the Reformation movement which failed to satisfy the extremists, either Catholic or Protestant—maladjustment, confusion, suffering, intensified activity in all fields—out of this came the Puritan. But although a new England emerged, a modern England, the social system remained essentially feudal. There remained a stratified society, a landed aristocracy, and the state Church which created tension by insisting on a blind conformity.

Middle Class Produced Puritans

The great fact of the sixteenth century is the emergence of the middle class. In the country there were now many sturdy yeomen who owned moderate-sized farms; and there appeared alert, ambitious, and able merchants and capitalists, who through sheer ability and the power of their swollen wealth had become an influential element in English politics. Out of these two middle-class groups came the leaders of the Puritan movement, both in England and America. Many within this new and vigorous class looked to America for freedom and were willing to leave the security and comfort of a plum pudding, roast beef England for the scanty fare of a wilderness that they might find freedom.

In John Calvin's *Institutes of the Christian Religion* we find the source of much of the religious and often the political thought of the Puritan. Calvin's basic doctrine of predestination has in it significant political implications. He expounded the theory that certain individuals were preordained to salvation, others to damnation by "a just and blameless, but at the same time incomprehensible judgment." In this curious doctrine, there is both democracy and aristocracy. Man through his fall into sin had sunk into a debased equality. An all-wise, all-knowing, and absolutely sovereign God had, through his free gift of salvation, chosen some to be among the elect. Though equal among themselves, these elect of God were superior to all others, even to those who had royal blood in their veins. Though humble before a majestic God, they stood straight and proud before any earthly authority. To be tolerant of the views and opinions of those who stood outside of this charmed circle was blasphemy, for God through His Word had shaped their concepts. They consciously felt themselves to be a spiritual aristocracy—God's saints on earth.

This meant not only privilege but also grave responsibility. They must be living examples of a divine moral code, shining lights in an unredeemed, sinful world. Professor T. J. Wertenbaker states: "We fail to grasp the spirit of these men unless we realize that they considered themselves a chosen people, one to whom God had revealed himself and had led to the promised land, far from the sins and corruptions of the Old World."

Clergy Exerted Decisive Influence

The clergy in provincial Massachusetts exerted a decisive influence on American ideology. In the seventeenth and early eighteenth centuries, they were the one educated class in America, and it is not unlikely that they richly deserved their revered leadership. The Puritans were historically minded and knew well the story of the many centuries of England's groping for freedom. From that history they appreciated the force of ideas and precedents. Herbert Wallace Schneider states that the Puritan "had the quaint custom of making history six days a week and on the seventh going to the meeting to hear the minister explain it." Twice each year some prominent clergyman was called in to deliver what were called "election day" sermons. Frequently these were learned and eloquent expositions on political ideas and the prin-

ples of good government. The legislative assembly pro-ided for the printing and the wide distribution of these ermons.

In the stream of thought running through these "elec-on day" sermons, the reader can distinguish several learly conceived and fundamental political theories hich have in them not only the seed of revolution and he staple of the constitutional arguments used to de-end the provincial interpretation of the British constitu-on but also principles which are again and again re-eated and expressed with as much vigor and clarity arly in the colonial period as on the eve of the Revolu-ion. Frequent repetition over a long period of time iade these revolutionary principles seem natural and onservative.

Concept of People's Sovereignty

Running like a red thread through the sermons deliv-red from 1692 to 1774 is the development and inculca-ion of the indigenous American concept of sovereignty f the people. From Calvin they utilized the basic con-ept of God's absolute sovereignty, but this sovereign God worked through the instrumentality of man; hence n man, in common consent, lay the sole right to govern. William Cooper of Boston in 1740 expounds this theory:

> "What we have spoken of the divine institutions of government you will all understand to be meant the government itself and not of any particular form or model of it; for one is not more appointed by God than another; but every people are left to judge for themselves, to frame such a constitution as may best answer the ends of government for them and to alter and change that too at discretion and by common consent."

In 1754, the great Boston preacher of the West Church, Jonathan Mayhew, characteristically repeated the thought and made clear to his hearers these significant implications. He states:

> "The notions of any particular form of government explicitly instituted by God, as designed from a universal model; of the divine right of monarchy, in contradiction from all other modes; of the hereditary, unalienable right of succession; of the despotic, unlimited power of kings, by the immediate grant of Heaven; and the like; these notions are not drawn from the Holy Scriptures, but from a less pure and sacred fountain. They are only the devices of learned parasites or other graceless politicians, to serve the purpose of ambition and tyranny. And though they are of late date, yet being traced up to their true origin, they will be found to come, by uninterrupted succession, from him who was politician from the beginning. . . . All the different constitutions of government now in the world, are immediately the creatures of man's making, not of God's. And indeed the vestiges of human imperfection are so manifest in them that it would be a reproach to the All-wise God to attribute them directly to Him. And so they are the creatures of man's making; so from man, from common consent, it is that lawful rulers immediately receive their power. This is the channel in which it flows from God, the original source of it."

Basis of American Constitution

Such principles expounded by revered leaders decade after decade made the then revolutionary principle of sovereignty of the people seem logical and natural. Sovereignty thus defined was located in their legislative assemblies, where the people had direct representation. When the opportunity came, there was precedent and ideology for writing the first line of our constitution:

> "We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for common defense, promote the general welfare and receive the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

"The blessings of liberty" was not merely an empty phrase, for here again we find ideology deeply ingrafted by these eloquent preachers of liberty. Puritans, both in England and America, analyzed liberty and its political and religious implications down to its very roots. Among the first documents of American political experience is a discourse by Governor Winthrop on the nature and implications of liberty. He wrote: "There is a twofold liberty—natural (I mean as our nature is now corrupt) and civil and federal." The first man has in common with "beasts and other creatures." This is merely a human desire to do anything which at the moment pleases man's senses or fancy. To let down the bars of strict self-discipline here "is to make men grow more evil, and in time, worse than brute beasts. . . . This is the great enemy of truth and peace, that wild beast, which all the ordinances of God are bent against to restrain and subdue." The other was "civil and federal" by which is meant freedom through God-given strength to live within the law of God and man—"liberty to that only which is good, just, and honest. This liberty you are to stand for, with the hazard not only of your goods, but your lives, if need be. Whatsoever crosseth this is not authority, but a distemper thereof."

Liberty a Sacred Thing

Liberty, so defined, became a sacred thing to the Puritan; to him liberty was the good life, a holy cause for which a man should die if need be. In 1761, the Reverend Benjamin Stevens of Kittery presented to the legislative assembly one of the many addresses on this theme. He based his reasoning on two major premises:

> "First, liberty both civil and religious is the spirit and genius of sacred writing; secondly, that the spirit of Christ prevailing in the hearts and influencing the lives of mankind, is the greatest security of liberty. . . ." Natural liberty can be realized only when it is based on a solid moral foundation, for "those are the freest governments, where, on the one hand, the sovereign is secured from tyranny and an abuse of power, and the people from anarchy, confusion and disobedience. And though in such a state natural liberty is in many respects given up, yet if civil liberty, the liberty of civil society is secured, considering the state of the world, it is vastly to be preferred; for hereby each one becomes secured of the protection and united force and counsel of the whole state, whereby life, property, and

everything else that is valuable, is almost infinitely better secured than in a state of natural liberty."

The Reverend John Tucker in 1771 emphasized an essential element in liberty when he stated: "It was a fine expression of the Spartan Ruler, and indicated the freedom and hoppiness of the state, who upon being asked, 'who governed Sparta,' answered, 'the laws, and the magistrates according to these laws.'" Jonathan Mayhew in 1750, and many others, had built well the concept of government by law as an essential for free men. The eloquent Mayhew asserted: "God, Himself, does not govern in an absolute arbitrary and despotic manner. The power of this almighty King is limited by law—by the eternal laws of truth, wisdom, and equity, and the everlasting tables of right reason." Man's freedom was to be within the eternal principles of Holy Writ, and no man who had felt the impact and inspiration of Scripture would tolerate a government based merely on the whims of man. Law might be cumbersome, involved, slow in operation, but rightly understood was the guarding angel of Man's freedom.

Dignity of Individual in Free State

A written constitution was a logical consequence of such political theory. The whole people of Israel acknowledged God as their king, and took an oath to Him, and He received them as His people, "on the basis of a compact or a constitution." Again, "though He who ha an absolute and underived right of sovereignty and t whom all beings owe subjection, was at the head of thi system; yet this government, like all free governments was founded on a compact." Law, God-made, was su preme. Magistrates and officials should ordinarily b obeyed, but "unlimited submission, however, is not du to government in a free state. There are certain boun daries beyond which submission cannot be justly re quired, nor is therefore due. These limits are marked ou and fixed by the known, established and fundamenta laws of the state. These laws being consented to by th governing power, confine as well as direct its operatio and influence, and are the connecting bond between au thority and obedience."

There is something eternal and beautiful about thes ideas of sovereignty, of the sacredness and dignity of th individual, of men trained and disciplined in "sanes highest freedom." In the process of preaching liberty these eloquent and learned ministers founded freedom upon the rock of Christian concepts. Here is the life blood of our democratic ideology—good, red blood cap able of nourishing and vitalizing the body politic. Thes principles must be kneaded into the bread of any peopl who aspire towards freedom and strength.

Lay Activity in the Church

By Morris Wee
Pastor of Bethel Lutheran Church, Madison, Wis.

IN DEALING WITH the subject of the participation of church members in the life of their own congregation, our concern is not so much with the non-church-going masses as the non-church-going Church. Nor is our concern with techniques or details. Such matters vary with circumstance, condition and background. The reason for such a subject being pertinent is that there is not as much lay activity as there should be. There is no special reason, however, for being pessimistic, even though every pastor knows the heartache which lack of zeal among his people brings. In spite of failures, the Church has been successful in rallying its people. The growth of the Church and its enlarged program are indications of the successful activity of Christian people. In days of crises the toughness of the Church becomes even more clear, as is evident from the courageous stand of European Lutherans. Yet there is much dormant life in the Church. The problem is to arouse it.

The prevailing causes of a lack of full participation are the sheer pressures of life, inadequate congregational leadership and a failure to grasp the importance of the cardinal teachings of the Church.

The need for greater participation of laymen is clear enough to any pastor. If the members are to develo spiritually, there must be sacrificial output. If the Churc is to spread, the laymen must be active. If the great pos war problems are to be met, that lay activity must b aroused now. Among the postwar challenges for th Christian congregation will be the almost inevitable wav of cynicism, the problem of the disturbed and wounde soldier, the readjustment of women to a peace-time mod of life, and the bewilderment of young people. The pro blems will be met. The Christ will speak the importan and final word in the postwar era.

Salvation in Christ Primary

Laymen must be convinced, if they are to be activ of the importance of salvation through Christ Jesus. Me want to be decent, well thought of. Deep within, a ma wants more than the approval of his fellows; he wan the approval of God. The Gospel of Jesus Christ is th only thing that can bring that. The clutch of Christ's pu pose will hold men fast to the Church. Periods of gre activity and life in the Church have always been whe this emphasis has been strong. A man's Christian acti ity will depend upon what Christ is to him.

Laymen must be convinced also of the importance to em of the Church, the Body of Christ. The Church is Christian community. It involves cooperative experiaces within the household of faith. It is a spiritual emhasis which brings special blessings. The danger of invidualism in Christian life is spiritual isolation. The essing of the Christian community life is added rength and courage. Christians, unified in Christ, beome a community of inspiration and power. Each Chrisan takes the life in Christ which God has given him rough faith and merges it in the group. This alone rings a correct sense of our responsibility to our fellow hristians. It is a tremendous factor in stirring laymen Christian activity.

Laymen must be convinced of the importance of the cal congregation. The local congregation is essential to e Body of Christ. In it each Christian finds expression rough the group and is released from loneliness and olation.

Organizations for Each Age Group

Within the congregation are to be found those organiations through which lay energy in the Church is exended—the ladies' aid, the brotherhood, the youth roups. Frequently we have under-rated the importance f these organizations. There should be organizations nough to provide opportunity for every age and interest roup in the congregation to find cooperative expression. The program should be big enough to challenge the est in men and women. We have seldom trusted our eople with programs truly stimulating.

Laymen need also to be convinced of the importance f the individual. Pastors sometimes act as though salvaon were a prerogative of clergymen. Every man should e made conscious that he is a means through which od's power in the world may be felt.

Lay activity will follow in any congregation where ese things are true convictions. Without them, activity ay flash for awhile under schemes. There is little guarntee, however, of continued activity, and no guarantee t all of Christian activity.

II. THE PASTOR AS LEADER

The Christian minister is the key man in every parish. o matter how many excuses he may have, the fact will emain that he is, in the parish, the one man apart. It ight well be stated as a truism, "As the pastor goes, so oes the congregation." If no adequate lay activity exsts, let a minister search his own soul and life before laming the laymen or finding the times are out of joint. he congregation develops in the mold set by the pastor. e places his stamp upon his people. Where the Chinese ray, "Make the world better and begin with me", the astor might well pray, "Make my people active in serice and begin with me."

The pastor is the responsible factor because he must onvince the laymen that they are important. This amounts to a restoration for modern man of the individual priesthood of believers. The most evangelical pastor tends to take unto himself powers not inherent in his office. He must learn to restore such powers to his people. It is wise to give laymen credit for things they do and for many things the pastor has really done. *There is no limit to the good a man can do if he does not care who gets the credit.* Sometimes a pastor acts as though he is afraid that people will not be entirely aware of all he is doing. Lay people can realize the great power they might have if the pastor will show what importance lay people have had in the history of the Church. Let the minister go back to the history books with his people and explore the romance of lay power. Call out the roll call of great lay Christians of the modern age. It is long and ought to be used. Lay people should be given a local program big enough so that they feel *they* are the Church, after all. Put the appeal of the heroic into the church program. Then lay people will see how essential they are and they will translate that conviction into Christian action.

Encouragement from the Pulpit

The pastor has a responsibility for lay activity in his office as preacher and teacher. A pastor is judged more by his preaching than by any other one thing. His pulpit becomes his sales desk. At that desk a pastor must be a man of reality and of growth, translating the eternal Gospel into its meaning for this year of our Lord 1944. Preaching the Law and the Gospel, the minister will inform, encourage, and inspire his people. To do that will require study and work.

Lay activity will be determined also by the minister's work as shepherd of souls. The minister makes his first impression in the pulpit. He becomes a force in the lives of his people by their acceptance of him as a proclaimer of God's Word. But he keeps that place and cements it by what he is in his personal life and pastoral work. He must be a profoundly religious man, not just sanctimonious. He will deal with men as he would with his friends, not as a constant judge of their deeds. He will set an example to his people by his own activity and enthusiasm. Of all people in the world, the minister should live without reservation, giving himself away for, and to, his flock. His life ought to be invested completely for the Lord Jesus, so that he can forget the hazards of living. He will capture his opportunity if he is near to God, near to the people, and near to his books.

The Pastor as an Administrator

Lay activity will be determined also by the pastor's ability as an administrator. It is the pastor's responsibility and business, in the last analysis, to put his people to work, and to organize and direct what they do in the congregation. For that important task are required exact knowledge and constant application. The administrator must dream his dreams, reduce them to facts, and make the facts come alive. He takes what he has and begins there, adding what he can when he is able. He selects

his workers and prepares leaders. Above all, he looks to the youth and the children, for the future is theirs. Like God, he can afford to be patient.

The good administrator will not be afraid of failure. If a method does not produce results, it should be discarded. Fear of failure has been one of the great faults of the ministry. No pastor likes to be laughed at, to appear ridiculous. Many sacrifices of the Kingdom itself have been made by pastors for the sake of "saving face" for themselves.

The Importance of Harmony

As administrator, the pastor is responsible for harmony in his congregation. There can be little progress without harmony. Once established, it is a great boon t activity.

The pastor must also instill into his parish a sense o movement. More congregations bog down because of sense of marking time than for many other causes. Fin ally, as an administrator, the Christian minister shoul believe in miracles. God can perform them, if pastor believe He can. If the pastors believe it hard enough, th lay people will also. When they believe in miracles, Go will use them as a means of getting His work done her on earth. That is what is called Christian lay activity The pastor, more than anyone else, is responsible fo membership participation in the activities of his congre gation.

The Christian Church in Japan

By Arthur J. Stirewalt, D.D.
United Lutheran Church Missionary at Tokyo, Now Repatriated

AFTER AN ATTEMPT extending through several decades, the Japanese parliament in the early part of 1940 finally adopted a code of laws for the control of religions. In this document Christianity is given official recognition, and it now stands along with Shintoism and Buddhism and as one of the national religions of Japan. This affords a rebuttal to those who heretofore tried to discount Christianity as being a foreign religion.

The request of the Mohammedans at that time for recognition was declined on the ground that their numerical strength was not sufficient to justify it. The large Mohammedan population in the areas since conquered by Japan would seem to warrant such recognition should she be able to hold them.

On June 24-26, 1941, under government pressure, various Protestant bodies united and formed the United Christian Church in Japan. There is also a formal union with the Catholics, but this is organization for government convenience and does not affect the practical working status of either.

Seminaries Are Consolidated

The United Protestant Church is functioning, and from reports brought by evacuees who arrived last December, it seems that each of the eleven constituent groups is largely free to continue with its own personnel and policies as before, except in theological training. This united Church was required to consolidate its theological seminaries into two, one in Tokyo and the other in central Japan. In Tokyo, the property formerly used by the Presbyterian group is now used as the home of the united seminary which has a three-year course; and the Lutheran seminary property is used for the preparatory course of two years. In central Japan, the property o the former Methodist seminary near Kobe is used fo the other. The Southern Baptist seminary property i the outskirts of Tokyo is used as the training school fo Bible women. At last report it had 80 students.

That the present regime is friendly toward Christianit is indicated by the fact that the Bible Society in Toky was placed in the A class of priority for paper. The onl known fact which might be interpreted to the contrary i that 100 members of the Holiness Church were impris oned last year, but the explanation is: 1) that they wer bold in expressing defense for the Jews; and 2) that the emphasized the second coming of Christ and the fina judgment which, when applied, involves the emperor Last reports state that some of these had been release

Lutheran Property Saved

Ministers and seminary students taken by the arme forces make it difficult for the churches; but this loss i overcome in part by the appointment of women to serv as pastors in many cases. A few weaker churches hav had to close. The smaller and more recent groups whic had not yet been firmly established have suffered mos

In the U.L.C.A. mission, both the administration of th work and the property had been placed in the hands o the Japan Lutheran Church. The property had bee transferred only two days before the freezing of assets o July 26, 1941, and thus was saved by a narrow margi after six months of negotiation with the government.

There are still in Japan seven Lutheran missionarie and three children from Finland. By June, 1941, onl one was permitted to continue his work and that wit limitations.

All Christian schools and eleemosynary work wer still active according to reports of last December.

The present situation is naturally disappointing, but there is not sufficient reason for discouragement. Before this disruption took place, the Christian Church had been sufficiently founded to dispense with the missionaries, with the practical assurance that the Japanese alone are able to carry on. The 233,000 Protestants, the 119,000 Roman Catholics, and the 41,000 Greek Catholics are not very many among a people of 73,000,000, but they are well organized and have a faith and conviction which make their influence far greater than their numerical strength would indicate.

The Shinto religion with the emperor as its living deity is the expression of nationalism which in this time of emergency is fostered to the extreme. Herein is the danger to Christianity. Christians are loyal to their country and to their emperor, and the present stress is to have another god besides the Lord. It is evident that some Christians have made concessions, but it is quite certain that some have not, and it is equally certain that many who have will recover their position of faith after this period of pressure has passed.

The Word of God

V. How Does It Reach the Soul of Man?

By O. H. Pannkoke
Department of Stewardship, American Lutheran Church

HOW DOES the Word of God reach the soul of man? This is the cardinal question of the Church and of every pastor, missionary, and teacher in the Church. Only at the point where it reaches the soul of man can the Word become God's power unto salvation.

The question has been obscured and confused by many conflicting influences. It has not received the consideration and the study which its central place in the Church's life deserves.

The tradition of our Church has been to consider theoretical, formal scholarship in the fields of exegesis, systematic theology, and church history of primary importance. Practical theology was a comparative late comer and looked upon as inferior to the theoretical disciplines. This is an inheritance from Aristotle, who first divided knowledge into theory and practice. Luther did not know this distinction. In Luther's theology, saving truth and its application to life are welded together. They are never apart. Nor is this distinction ever found in God's revelation. God's Word always addresses itself directly and immediately to the soul of man to create faith. The dualism between theory and practice expresses the esteem of the Greek spirit for abstract truth and its indifference to concrete life. It is in direct conflict with the Word. God's Word is always practical and actual because it is the personal call of God to a person to make the decisive commitment in life.

In recent years, under the pressure of an increasingly complex and mobile city civilization, our ministry has become functional. Lutheran church bodies have developed their inner organization to give special consideration to every group and every function in the Church. The visible institution and its struggle to exist, the external and often purely secular methods of administration and promotion have become more and more important. The Church invisible, the communion of saints, is receding into the background. Brunner rightly says that where this happens, "it is necessary to call the institutionalized Church the greatest enemy of Christ." It is substituting its will to power for the "ministry of reconciliation." It is building an institution at the expense of the supremacy of the Word.

The pressure for social reform is another influence confusing a real understanding as to how the Word reaches the soul of man. The reaction against the havoc of this war, as well as the roused passions of backward nations and of the common man in the industrial nations for social justice, will make social reform the primary issue for the next generation. The question is not whether we as a Church are for social justice. We are. The question is whether we shall strive for social justice through the indirect road of faith or through the direct road of programs, propaganda, and political pressure.

How then *does* the Word reach the soul of man?

I. The Word Alone Is God's Power unto Salvation.

The Word is Christ. Luther rightly asks Erasmus, "Take Christ out of the Scriptures, what else do you find in them?" And he draws the conclusion, *nil nisi Christus praedicandus,* only Christ should be preached. Only in the Word of Christ, the Word of the lowly cradle at Bethlehem and of the shameful Cross on Calvary, does God reveal himself and in the very act of self-revelation He hides himself so deeply that only the eye of faith can see His grace.

Our Church is the Church of the Word alone. It is the Church in which the preaching and the teaching of the

Word, together with the administration of the sacraments, is the sole source of life and the only way in which God comes to His people.

The Reformation was a great spiritual revolution which swept like a tidal wave over Europe. If one seeks the inner power of this movement, it can be found at once in countless testimonies: the Word of Christ, the Gospel. Hafenreffer described it as "letters sent us by the eternal Father," and in these words he caught the urgency of God's personal call to repent and to believe which was felt during the Reformation.

Luther's Bible translation and his small catechism are two books whose influence will never be fully grasped. Both testify that in the Church of the Reformation the Word alone is God's power unto Salvation.

Dangers Threatening Loyalty to Word

Three great temptations have always threatened to draw the Church away from loyalty to the Word alone. To make the Word a "philosophy of heaven" is the first temptation. Instead of accepting the Word by faith as a call from another world, reason seeks to make faith convincing and respectable to men. That was the aim of the medieval scholastics whose vast erudition failed to prevent the moral and spiritual bankruptcy of the Church. That was in a measure the aim of 17th century Lutheran theologians who ushered in the period of dead orthodoxy. That was the aim of liberal theology in the 19th century which brought Christianity to low ebb. Kierkegaard alone saw that Christian preaching cannot be based on philosophic systems or a philosopher's idea of God. The philosopher's God is an idea. The Christian's God is a person—the Creator, Ruler, and Redeemer of the world.

To make the Word a "law of heaven" is the second temptation. The peasants during the Peasants' War sought to do this when in the name of Christian liberty they demanded needed reforms. Luther answered, "I as an evangelist have no right to judge in these matters." Legalism is the most dangerous way of turning the Word into a law of heaven. In everyone, Luther says, is a Pharisee. It is so easy to change the Gospel into a moral code. It is so infinitely more difficult to love sinners and to win them to Christ.

To seek God directly through the *via mystica* is the third temptation. It usually appeals strongly when the Church's fervor dies and when its influence is on the decline. The rise of the liturgical movement in its extreme forms in our Church is an indication of the declining faith in the power of the Word and of the desire to bolster it by mystical devotion. Luther knew and was sympathetic with the great medieval mystics. But Luther placed his faith in the Word alone. "The whole life and substance of the Church is in the Word of God."

II. The Word Speaks to the Solitary Individual.

In the law God always says, "Thou art the man." In the acceptance of the Gospel, Luther never ceases to repeat and to underscore the words "for me." "Let us learn only this word, me, for me."

In the Lutheran Reformation, the sense of communit of the Middle Ages came to an end together with the com forting trust in the faith and merits of the Church. Th individual became conscious of himself at the root of h personality—in his relation to God. Luther had to g through deepest solitude to find God, and he found Hi not in the institution of the Church but in the Word, "Th just shall live by *his* faith."

The individual responsibility of man before God lifted to incredible proportions. Man stands naked, for saken, and alone before the Judge of the universe an only his *own* faith can save him. "God will not judge m according to the faith or membership of others—but a cording to my own conscience."

Individual Always Lost in Mass

Kierkegaard saw in the 19th century, with all its em phasis on individualism, that the individual always dis appears in the mass. All his life was dedicated to th task of singling out "the solitary individual" and con fronting him with God.

In the mass society of the 20th century, the individu has become an anonymous atom, significant only as member of a group, regimented from the cradle to th grave, and swept along by forces beyond his grasp.

Even education—established in democratic nations develop the independent judgment of the individual citi zen—is becoming the tool of mass suggestion and reg mentation. The sense of individual responsibility is di appearing. The individual is being lost in the mass.

In the Middle Ages, the penitential system and th sense of the nearness of heaven burdened man's con science with fear and kept alive a vivid sense of sin. Ou age has lost the very word conscience just as it has lo the vivid sense of God's existence and presence. With th blunting of conscience, we have drifted into an irrespo sible period of mass moral mediocrity, infinitely wors than the bourgeois group morality of the 19th centur which roused Kierkegaard so deeply.

Only if "that solitary individual," to whom the prophe says, "Thou art the man," is confronted by the Word an cries out from the depth of his soul, "Where shall I fle from Thy wrath," only if that solitary individual the learns to say, "for me," will there be a spiritual rebirt for this generation.

III. The Word Addresses Itself to the Whole Personality

In its deepest and truest sense the Word is a conver sation of the personal God with living persons about th great issues of life. The conversation is not concerne with developing a system of objective truths. It deal with life, life's purposes, life's hopes, life's values, an life's fulfillment. God asks the person to acknowledg Him as the Lord, and to change the course of his lif Such conversation concerns the whole personality. It not so difficult to understand the words and to gras the fact. It is the supreme test to follow the comman The former concerns the intellect, the latter reache down into the very roots of personality.

In this conversation God always speaks in the earnest, gent, living language of appeal because the issue is not greement with a system of thought but loyalty to a per-n. God asks our love because He first loved us. Recent udies in the psychology of language have thrown much ght on the functions of language. In science and phi-sophy its function is to be objective, impersonal, and escriptive. In life its primary function is to be emotive. persuades, it appeals, it rouses, it commands. That is he case because life is not impersonal and objective. It is ynamic. Luther says, "Human nature cannot refrain om doing or avoiding suffering or fleeing for even a oment, for life never comes to rest." Every human be-g lives for a purpose. He is for those things which ay help him attain his goal. He opposes those which and in the way. His chief concern is not whether some-ing is objectively true but whether it is of value to his urpose.

That life at its very core is affective and not objective nd impersonal is especially true in our relation to other ersons. Friendship is of the heart and not of the mind. n the same way, faith is nothing more than to say yes to od's love.

Religion Speaks to the Heart

The normal language of religion is not the objective, escriptive language of science and philosophy. It is the arm, rich language of the heart. Science and industry, ne two great forces in modern life, have tended to elimi-ate the emotive function of language. They have changed ne human picture of the world and of life into a dispas-ionate, indifferent, unresponsive machine. The world as lost purpose and it is not concerned with the pur-oses of man. It has become objective. Industry has sur-ounded man with a network of mechanization and made im a function in the productive process. Life has been lehumanized and its emotional content has become thin.

That is reflected in modern education. Facts and func-ions are its essential elements. Its factualism originates n the objective, scientific approach to nature and to so-iety. Its functionalism identifies it with the machine. A nachine neither thinks, nor hopes, nor plans. It just unctions. That is by and large the conception of man n modern education. It is natural that this influence hould be reflected in the printed and spoken language of modern life. The spiritual and moral content is low. t is dominated by mechanical terms. Everything is ap-proached and discussed from a technical angle, not only he workings of nature, but the ways of society and the aspirations of the soul. "Our language," Burke says, has become "a vast wigwagging system, a terminology rather than a language. It is a language for machines."

The warm, picturesque human quality of language has been stifled not only by science and industry. The ghost-ly intellectualism inherited from ancient Greece also is against it. Delitzsch, in his *Biblical Psychology,* calls at-tention to the difference between the Hebrew and the Greek spirit by comparing the words used in either lan-guage for "man." In Hebrew it is *Adam,* "the earth-born." In Greek it is *anthropos,* "looking upward," rising above the concrete interests of the earth on which he is born and where he must live.

The comparison is illuminating. Biblical language is concrete, human and warm. It is the language of life as well as the language of the soul in communion with God. As soon as the Greek spirit touches the Christian revelation, it begins to transform it. Instead of communing with God, it seeks to define God, and the further it goes in its definition, the more abstract, undefinable, and unapproachable God becomes. The Greek spirit is haunting the Christian revelation to this day.

IV. The Word Reaches the Soul at the Point of Moral and Spiritual Despair

Two questions need to be answered: Is conscience primarily intellectual or personal? and, How can man's conscience be roused today?

In an intellectual view of conscience, the emphasis is placed on a chain of logical proof, the existence of God, the authority of His law, man's obligation to fulfill it. Sin becomes essentially *anomia,* lawlessness.

In a personal view of conscience, God is the ideal of righteousness, holiness, and perfection in whom alone man finds fulfillment for his life. Discounting the Neo-Platonism underlying it, Augustine expresses it in the well-known word, "Restless are we, O God, while we are far from Thee, only to find rest in Thee." In man's nature is the necessity to live close to God. He is unhappy if he fails. He attains peace if he succeeds.

In this empirical age, it is futile to win men to God through the intellect. The evidences for his moral and spiritual failure, however, are more convincing than they have been for centuries. Paul's judgment is again true, "They have fallen short of the glory which they should have in God."

How Can Conscience Be Aroused?

The second question is: How can man's conscience be roused today? The necessity of penitence to faith in God's grace is absolute. Luther says, "Where there is no penitence, there can be only a painted faith."

The difficulties are great. Sometimes they seem insurmountable. In the middle of the 19th century Tholuck said, "If an indulgence seller were to come among us he wouldn't do much business, because no one has an anxious and restless conscience." Through three centuries the Church had preached grace so effectively that the sense of sin had practically disappeared. As a result, faith became shallow. It lost conviction and sincerity. It fell an easy prey to the rising forces of secularism. Today—with the triumph of secularism—the difficulties of winning men to God are infinitely greater. All moral law has disappeared in an incredible moral levity, confusion, and rebellion against moral restraint.

But, while respect for moral law and a moral order of the universe is at low ebb, the results of moral rebellion invite an indictment of a generation without God as scathing and inescapable as Paul's indictment of the

Greco-Roman world in the first chapters of Romans. The signs of judgment are over the world. Many have begun to read those signs. It has been the theme of the Catholic Literary Revival. Berdyaeve has penetratingly traced the downward drift of the human spirit when it emancipates itself from God. The great German Protestant thinkers after the last war have shown the unbridgeable gulf between God and human culture.

A fourth dimension of futility, frustration, and failure has again emerged in history and become the characteristic of life. Tragedy seems to be the only human answer to the meaning of history, the tragedy that at the end of every human aspiration is written failure and at the end of every human life stands death.

Tragedy has two possible interpretations: fate or guilt. Either we accept the tragedy of life as blind, implacable fate—then, if we are hard, we may challenge it and die or if we are not hard we may die in despair—or we accept the tragedy of life as guilt—then and only then we may find God.

V. The Word Offers Christ as God's Gift to Save Men

In fact, the Word is Christ and Christ is God. "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." — "Who hath seen me hath seen the father." God's revelation of himself is Christ alone. Beyond Christ there are limitless distances of mystery in which God is hidden until we shall see Him face to face.

Luther calls the hidden God a God of glory and considers it the great sin to speculate about His nature and to seek to understand His ways with man. "All must flee this God who do not wish to perish."

The 19th century humanized the picture of God to fit into its optimistic attitude toward sin, its faith in man, and its belief in progress. It emphasized God's love and fatherhood and refused to recognize His wrath and His transcendent and inscrutable majesty and power. A similar development occurred in Lutheran theology through magnifying grace at the expense or penitence so that God became the dear heavenly Father—and nothing more. This "good Father God" died in the storms which broke over the world since the last war, just as all attempts to comprehend life in rational systems have gone bankrupt. Reality has become inscrutable and terrible.

Through Christ above we know whatever we know of God. Theology can never be true unless it is a theology of the Cross with all the depth of human misery and divine grace comprehended in that phrase. But when we know Christ we still are infinitely removed from a full knowledge of God and His ways with man.

Christ Is God's Gift of Love

Christ is God's gift of love to man. God's revelation is not a system to be understood. It is not an ideal to be attained. It is the fact of an historical personality to be acknowledged as the Lord. The historical Jesus, as He was born at Bethlehem, as He walked and talked as no man had spoken before or since, as He died on the Cross, rose and ascended to heaven—this Son of God in huma flesh is God's revelation.

When we believe in Christ, we know that God is love- sacrificial love—redemptive love, and that redemptiv love is enshrined at the center of the universe in th heart of God. The great parable of the Lost Sheep—jo in heaven over one sinner which is saved—saved by th shameful, bitter death of God's Son himself—that is th heart of the Gospel, revealing God in the person of H only begotten Son, Christ Jesus.

When we believe in Christ, we are sure that the forc of evil have been conquered. Satan and hell were article of ridicule for liberal theology a generation ago. Wit evil triumphant today, liberal theology is beginning to ap preciate Luther's word, "Turn it this way or that way, h (Satan) is the ruler of this world. Try it if you do no believe it. I have experienced something of it. But n one will believe me until he experiences it himself Jesus considered His life-work to be the bitter strugg against the invisible enemy of God. He is fighting a wi in rebellion against God. Sin is not ignorance of, but en mity against, God, and the sin of the world is combine into an invisible kingdom of evil over which Satan, th arch-enemy of God, rules.

Christ by His life of obedience to God and by His dea on the Cross atoned for sin and conquered the forces evil. Christ's death is the last decisive battle and the vi tory in His struggle against the forces of evil.

When we believe in Christ, we are sure of the ultima triumph of God over sin and evil, when He returns power and glory to reestablish the perfection of H creation. The hour is coming when the iron ring whic crushes life shall be burst and when the last horizo death, shall disappear. This end hope of the Christia faith is not a final, closing prophetic chapter of th Church of Christ. It is the dominant Christian mood, is the deep undertone in the Church's life—the mood pilgrimage which has no lasting home on earth but lon for the home above.

Luther, like Paul, saw this longing for a final comple redemption in all nature and said, "All creatures cr 'Believe, believe, don't doubt.'"

In a striking word, Heim says the time between th resurrection when the victory was won and the fulfil ment is merely a "pause" in the symphony of salvatio The Church is like a bridge resting on two abutment the one the resurrection and the other the coming Christ in glory.

VI. The Word Demands Decision

That lies in the nature of the Word. It is the person call of God addressed to a person. God speaks to ma requesting obedience. It is a direct demand of God's wi to man's will. The only answer is to obey or not to obe to do or not to do. It is an unconditional demand for ob dience. Whether man understands God and His plans not or whether God's demand fits into his understandi of the universe, he must obey. "Do this, and thou sh live."

Kyrios Christos was the name the early Church employed for Jesus, "Christ is Lord." That is the truest expression of the relationship of the believer to Christ in the New Testament. It is the Savior's view. No man can serve two masters. "Leave all—follow Me!" It is the view of the disciples—"Nevertheless, at Thy command." It is the source of strength of the early Church expressed by Polycarp when asked to recant to save his life. "For years I have obeyed the Lord. He has never forsaken me. I will not forsake Him now." A choice between two masters, Caesar or Christ. The early Church chose Christ at the price of martyrdom.

Note of Decision Lost by Church

This note of decision, of unquestioning obedience to a living person, has to the largest extent been lost in the Church. Many influences have been at work to bring this about.

The emphasis to embrace God's revelation in a system of thought tends to minimize the importance of the will. In the effort to understand and to define God's truth, the personal decision which is the very heart of God's demand is likely to be entirely forgotten.

The same effect lies in the definition of faith as trust. Faith is, of course, trust in Christ our leader, unqualified and absolute trust. In Lutheran thinking, to guard God's grace against the slightest suspicion of synergism, trust has rather been the confidence in a detailed description of Christ and His work than in the person of Christ. By conceiving the object of trust to be a revealed truth rather than a personal leader, faith became inactive, individual, if not selfish. Trust in a personal leader implies the decision to follow wherever He may ask us to go. Faith is personal. It transforms the will and at that point it becomes dynamic.

The insidious and ceaseless entrance of the world into the Church is the gravest danger to obscure the demand for decision in the Word. That has been especially true in the 19th and the early 20th century. The Church became part of the world and the skeptical attitude of liberalism frowned on any decisive "either/or."

The storms which have broken over the world have ended the age of liberalism with its critical aloofness from the issues of life and its hesitancy to commit itself to a positive faith and an uncompromising decision.

The will to power and unrestrained force again appear to be the decisive factors in society. Reason, if it exists at all, has little influence in controlling the passions of men. Spengler says, "The moving forces of the future are no different from those of the past, the will of the stronger, the healthy instincts, race, the will to possess and to rule, above them move vainly the dreams which always will be dreams: justice, happiness, peace." The ultimate issue in life is not to understand the universe but to be on God's side in the struggle against sin.

VII. The Word Transmutes Life's Values

Christianity is and always must be the great paradox. It despises everything which the world values: self, money, power, wisdom, security, honor. It values all those things which the world fears and shuns: poverty, humility, suffering, and persecution.

The contempt of the world is also the Stoic ideal. However, while the Stoic frees himself from the world proudly to possess his own soul, the Christian is in the world but not of the world to surrender his soul to God.

There is incredible power in this Christian attitude. Hilty has said that only two beliefs can educate strong character—the Christian and the Stoic. Both have the heroic attitude toward life. But while the Stoic has the heroism of despair, the Christian has the heroism of faith in the ultimate complete triumph of God over evil.

The Paradoxes of God

There is a deeper meaning than this in the great Christian paradox. Luther expresses it, "Everything which God does is contrary to reason." . . . "Whom He wishes to make pious, He first makes a despairing sinner. Whom He wishes to make wise, He first makes a fool. Whom He wishes to make strong, He makes weak. Whom He wishes to make alive, He puts into the mouth of death. Whom He wishes to bring to heaven He puts into the depths of hell." God's ways are not the ways of man. God is reached not by reason but by faith alone.

It is the characteristic way of God to hide His glory and majesty and to reveal himself in the lowliness of Christ, the foolishness of preaching, the scandal of the Cross, the suffering and persecution of His people. "God's works," Luther says, "Go down into the depths. Man's face is only turned toward the heights."—"It is most difficult of all to acknowledge Him King who died such a desperate and ignominious death." The purpose why God hides himself is "that we might learn that the goodness, mercy, and power of God are not comprehended by speculation but by experience."

To "experience" the "goodness, mercy and power of God," that is the purpose; the great Christian paradox is God's answer, and faith alone obtains that answer. We are face to face with the age-old question of sin and suffering cannot be denied or minimized today as easily as they could be a generation ago. Nor is the faith in an inevitable progress and an ultimate Utopia convincing. The world is again crying out with Job, "Let me alone, my life is frail and fleeting: What is man that thou dost make so much of him, fixing thy mind on him, punishing him every morning, testing him moment by moment." Two realities cannot be ignored—God and the world's pain.

God's answer is to turn us to Christ alone. In Him we know that God loves us, and that redemptive love is enshrined at the center of the universe in the heart of God.

VIII. The Word Creates Life's Controlling Motive

Kant said that the problem of ethics is the problem of the will to do good. Without adequate motivation the loftiest precepts remain dead letters.

The motive for the Christian ethic is the unqualified commitment to God. The inspiration for the good life in

all human ethical systems is the self-realization of man. In the former God is the center; in the latter, man. The former says all are sinners and can be justified by God alone. The latter says, "Be like God."

In His Word, God demands our obedience and He gives us the faith by which we may obey Him. We lose ourselves in Him and become His children and say with Paul, "I am crucified with Christ; nevertheless I live, yet it is no more I that live but Christ that dwelleth in me."

Through God's Word the believer is a new creature. God's Word reveals not a new ideal but a new reality—sons of God, free from the guilt and power of sin; children of the light, heirs of eternal life.

My relationship with God does not center therefore in a program, in a system of ideas, or in divine law. It is entirely personal. God gave His Son for me. He asks me to give myself to Him in gratitude, and to place my entire life at the disposal of His will, to let Him guide me.

Attitude to Fellow Man Changed

At the same time, my relationship to my fellow man is changed. In finding my center in God, I cease to be centered in self. In finding life's fulfillment in God's grace and love, I lose the pride in my power. Above all, I understand God's Word, "because He first loved us, we love the brethren." Redemptive love is the deepest hope of the world. Communion with God is possible only as I offer myself in sacrificial love to my neighbor. Luther says, "Seek God in His creatures." — "Man, I am too high for you, you cannot comprehend Me, I have offered myself to you in your neighbor, love him and you love Me."

The motivation of the Christian ethic is completely personal. It draws its power from gratitude, love, devotion to God. It expresses its power through love to man. Its method is the way of redemptive love—agape, love that freely gives itself to go out and seek that which is lost.

The very core of the Christian ethic is that it is concerned with persons. Not good works or a good environment make good people, but good people do good works and create a good environment. Not programs of social reform eliminate sin and suffering, but transformed persons. The modern world has spent its energies and enthusiasm on ideologies. God calls persons into His service.

Demands Action Now

Moreover, this completely personal motivation of the Christian is guided by the concrete historical moment. God's demand is the command of the hour which is here now in the circumstances of the present situation. Ethical systems, great reform programs may be debated without ever reaching action. Brunner says, "Faith frees us from all programs. It makes us real." Love, when it is deep and true, knows its course. Only the conflict between love and selfishness creates argument, uncertainty, and inaction.

Just in this unconditional obedience to God and love toward fellow man in the historical moment lies the explosive power of the Christian faith. Really to appl God's way of redemptive love to sinners in earnest wi disrupt any Church and upset any community—today a when Christ sat down to eat with them.

There is an inescapable moral seriousness in this Chris tian motivation of life. Our age is just beginning to rea ize what it lost when it left God and placed its faith i human goodness. Hosmer puts his finger on the heart c the issue, "It is the theologies that said God is all, ma nothing, which have made of man a force, an energy, power incomparable and divine."

During the 18th and 19th centuries, humanism rose t lyrical heights in its expression of faith in man, the ide of progress, the supremacy of reason, liberty, equality and the promises of science. Nietzsche warned, "Wha naiveness, as if morality could remain if the sanctionin God is missing!" The sanctioning God disappeared an the great ideals of the humanist turned into license, bar barism, and despair.

IX. The Word Comes through the Fellowship and Brings Men into the Fellowship

It is true that the Word speaks to the solitary indivi idual. But the conclusion is not correct that Luther's powerful emphasis on the believer's responsibility to Go makes faith a private affair and Luther the father c modern individualism. On the contrary, faith is offere only through the Fellowship and it automatically place the believer into the Fellowship which is the body c Christ—the Church.

God is not the private property of an individual. He i the Redeemer of the world. The individual is in fellow ship with all believers and shares the means of grac which God provides for all. Luther says, "Baptism, jus as the Word and Christ himself, are the common propert of all Christians; therefore they pray, sing, praise all to gether and there is nothing here which belongs to any one alone and which anyone does by himself." Moreover Christian faith bears of necessity the fruit of love towar the neighbor. God meets us in our neighbor.

To carry out His plan of salvation, God choses a peo ple through whom the Word is preached until the day o His coming in glory. Christian faith goes back to an his torical event and an historical person, Christ. Christian preaching bears witness to the historic Christ. Onl then, as the message of Christ is passed by men from gen eration to generation to the end of time, is God's will t save the world fulfilled. We can find Christ onl through God's people who, in His divine plan, bear wit ness to Christ. Christian faith can never be a privat matter, because the fellowship of believers alone medi ates the Word.

X. The Word Comes with the Urgency of God's NOW

"Behold I stand at the door and knock." God alway is the urgent presence who in this moment confront men and demands to be heard. The philosopher's Go is an idea, the last link in a chain of reasoning from ef

t to cause, or the spiritual ground of all being, or the derlying force in history. The philosopher's God is idea *within* the confines of human thought and de- ands reflection. The Christian God is a person, com- g into life from a world beyond, confronting men with s ineluctable presence and demanding a decision now.

An inescapable urgency pervades God's Word. "This y when you hear my voice, harden not your hearts." "Now is the accepted time." — "This very night thy ul shall be required of thee." — "Today thou shalt be th me in paradise." Luther caught this spirit or ur- ncy and expressed it with matchless power. It is the iqueness of the present historical moment, which al- ays is God's moment of decision.

The reason for this urgency of the Word and for the portance of the present moment lies in the fact that e inner meaning of life is conflict. The will of God to ve is opposed to the will of the Satanic powers to de- roy. The only choice is to fight on God's side or on e side of Satan. There is no middle ground or, as uther says, "no neutral kingdom." There are no lim- s to the power of God's will. There is no escape from it.

However, in the redemption and sacrificing love of od lies the deepest urgency of the Word. The Good epherd leaves the ninety and nine, braves the dangers of the wilderness and the mountains to seek the one sheep which was lost.

The Urgency of Divine Love

Francis Thompson has caught the haunting urgency of divine love in his poem, "The Hound of Heaven." — "All things betray thee who betrayest Me." — "Naught shelters thee who wilt not shelter Me." — "Rise, clasp My hand, and come."

It all comes to a head in the value of the individual soul. "There shall be joy in heaven over one sinner that repenteth." — "For what is a man profited, if he shall gain the whole world, and lose his own soul?" The pivotal center of creation and redemption is the value of every individual soul. To meet and to save that soul NOW—through the Word—is the divine meaning of life.

There is need for haste, the present moment is urgent because the world is under the shadow of the impending end. The New Testament is pervaded by the vivid hope of Christ's return in glory. It is the undertone in the aged Simeon's prayer, "Lord, now lettest thou thy servant depart in peace." It is the triumphant cry in the Apocalypse, "Amen, yea come, Lord Jesus." The present moment may be the last moment of hearing the Redeemer's Word.

The Reader's Viewpoint

THE DEFECT IN FOSDICK'S SERMON

ear Lutheran Outlook:

Dr. Fosdick missed the very heart of his text: "Seek ye rst the Kingdom of God and His righteousness." The King- om of God can be found only by those who enter through he door of regeneration, and thus become new creatures in hrist Jesus. "Except a man be born again, he can not see he Kingdom of God." And "His righteousness" in the King- om of God is first not the weak and faulty righteousness of nan, but the perfect righteousness of the divine Christ, which od out of pure grace imputes to the penitent sinner. Only hen the sinner has entered the Kingdom of God by regen- ration and has found this perfect righteousness of Christ, nputed to him by a gracious God,—only then can any real ighteousness appear in his life. And then it is not his own ighteousness, but the righteousness of the living Christ who ives in the true believer.

The righteousness which Dr. Fosdick describes in his ser- non would satisfy the Jew or the Unitarian, but not the true Christian. Neither will this righteousness which Dr. Fosdick proclaims solve the difficulties which beset this world. It vill only build up a hypocrisy which will be the beginning f new ills. The only hope for this wretched world is in the on of God crucified for the sins of the world, and risen again o bring the world victory over sin.

What a pity it is that the *Lutheran Outlook* descended rom its hitherto high standard, to publish the sermon of Dr. osdick. This certainly is not in the interest of true Evan- elical Christianity.

We do not expect anything better from Dr. Fosdick; but we certainly do expect something better from the *Lutheran Outlook.*

Very sincerely yours,
Columbus, O. J. W. Schillinger.

Publication of an article in the LUTHERAN OUTLOOK does not necessarily imply that we agree in all particulars with the contents—not even when the writer is a Lutheran. Since the *OUTLOOK* is intended to be an organ of information and opinion, however, we believe that it is of value for our Lutheran constituency to be familiar with the thought trends in other church bodies than our own. In publishing Dr. Fosdick's sermon, we were altogether conscious of the defect in it pointed out by Dr. Schillinger. We felt, however, that Dr. Fosdick at least approached the subject of the necessity of regeneration in these words: "Putting righteousness first, my friends, is always, at bottom, a personal affair. If the nation and the world ever do it, it will be because enough individuals have done it. When the Church today calls for a renewal of spiritual life, for men and women one by one transformed by the renewing of their minds, its plea can hardly be heard amid the thundering violence of a warring world, and yet without that spiritual renewal there is no hope." As Lutherans, we could have wished that Dr. Fosdick had developed this idea to its logical conclusion, but perhaps even our Lutheran sermons are not always above criticism in this respect. It is hardly necessary for us to add that we are in absolute agreement with Dr. Schillinger when he writes: "Only when the sinner has entered the Kingdom of God by regeneration and has found this perfect righteousness of Christ, imputed to him by a gracious God,—only then can any real righteousness appear in his life. And then it is not his own righteousness, but the righteousness of the living Christ who lives in the true believer."—The Editor.

VIEWING *the* BOOKS

LUTHER AND THE SCRIPTURE, *by M. Reu. The Wartburg Press, Columbus, O., 1944. 211 pp. Price, $1.00.*

This is a post-humous work, as the author passed away some months ago. It may in a way be considered his last message to the Church, a testimony to the faith of the Church in the propagation and the defense of which he had dedicated his life and his talents. The substance of the book is based upon lectures delivered in 1938 at the Luther Academy at Dubuque, Ia. They have, however, been greatly expanded and to some extent revised. Not the least valuable to the serious student are the seventy pages of notes drawn from various sources, many of them from Latin works by Luther and Lutheran theologians, also a selected bibliography.

"Back to Luther" is more than a slogan. It really means "back to the Scriptures." In a time when the Church is hard pressed and many have drifted into the shallows of humanism, thoughtful Christians feel the need of more solid anchorage in the authoritative Word of God.

But historical criticism has done something to our view of the Bible. To what extent can we recognize the human elements in the Bible and at the same time accept it as the Word of God, the infallible rule for faith and practice? This is the problem to the solution of which Dr. Reu brings his ripe scholarship and great learning. In other words, the book deals with the question of the inspiration of the Bible which in Lutheran circles has again come into the foreground, especially in its relation to Lutheran unity.

The argument of the book may be expressed in the author's own words, "If only this would be recognized, that one can maintain 'verbal inspiration' and at the same time reject the theory of dictation, not a little would be accomplished, because the assumption that these two are identical seems to be nearly irradicable. Luther maintained the first and rejected the second" (p. 3).

From an introduction in which the author traces Luther's growing interest in the Bible he comes to the point where the Scriptures become the sole authority to Luther. By numerous references to Luther's own writings he explains the oft-repeated remark by Luther with reference to the Epistle of St. James as a "straw epistle." Dr. Reu maintains that Luther never deviated from the position that all of Scripture is errorless in the "original texts," but he as stoutly maintains that Luther knew of no mechanical or dictated inspiration but rather emphasized human cooperation. By reference to leading Lutheran theologians from Luther's day down, Dr. Reu proves that the mechanical theory of verbal inspiration was never officially taught. The conclusion to which the author's research brings him may be stated in his own words, "As long as the divine authority of the Bible is maintained, and a long as it is conceded that it is the product of a unique cooperation of the Holy Spirit and the human writers and, therefore, as a whole and in all its details the Word of God without contradiction and error, so long the question after the need of inspiration is of entirely secondary nature, and so long one is in harmony with the best Lutheran theologians from Luther up to the year 1870" (p. 132).

O. N. Olson

THE THRILL OF TRADITION, *by James Moffat. Published by Macmillan, N. Y. 1944. 201 pp. $2.00.*

Here is rich ore for those who are willing to dig for the gold. Dr. Moffat is so completely at home in the patristic, Jewish and classical literatures that when he attempts to show us how the body of Christian truth has come down to us unimpaired, he is like an interesting guide in a wilderness who never loses his way and who often stops by the way to point out treasures and beauties that we would not have noticed. To enjoy the reading of the book, however, requires somewhat of an acquaintance with the vocabulary of the ancient literatures, for the guide does not always have time to explain the meaning of his terms. But even without such preparation the persistent reader will be rewarded by the apt quotations and illustrations which abound throughout the volume.

—I. O. N.

TEACHING SERMONS, *by W. K. Lowther Clark. Macmillan Co. 170 pp. $1.25.*

This volume contains brief sermons for each Sunday of the church year. The viewpoint is modern, yet not too unorthodox. Clark even believes in the Satanic majesty. Says he: "Apart from the devil human history is hard to understand." And we agree. In fact we recall the statement of a learned divine some time or other that "if there be no personal devil it is hard to believe in the possibility of the salvation of man." This may be a queer way of stating it, but the underlying truth is difficult to escape.

The author also believes, as does the reviewer, that in these days of religious illiteracy we need—not oratorical, but definitely "teaching sermons."

The language of the little book is clear and chaste, English at its idiomatic best. I would recommend it to all pastors as worthy of thorough study from the viewpoint of diction alone. The laity will also find this an excellent devotional work. Of course, it is Episcopalian rather than Lutheran in its outlook wherefore those who tremble at the sight of an interpretation which varies a trifle from that of their favorite dogmatics had better leave it alone.

—J.H.O.

RELIGION AND THE ISSUES OF LIFE *by Eugene W. Lyman. Association Press, New York, 1943. 140 pages. $1.00*

This is a Hazen Foundation book written by the well-known author of "The Meaning and Truth of Religion," Dr. E. W. Lyman, professor emeritus of philosophy of religion at Union Theological Seminary. From beginning to end the book reflects the mature experience of a competent and successful teacher of religion. The book is appropriately dedicated to "former students."

The first two chapters, which cover 31 pages, are given to study of the subject of religion and how religion expresses itself in all avenues of life. Then follows carefully outlined and excellently presented chapters on such themes as "Religion and Truth," "Religion and Worship," "Religion and Ethics," and "Religion and Philosophy." Of these chapters the one on "Religion and Ethics" is most satisfactory to the present reviewer. It discusses such vital problems as 1) Religion and Personal Ethics, 2) Religion and Social Ethics, 3) The Church as a Social Force. The approach, as can be easily seen, is a personal and practical one, which, by the way, characterizes all the Hazen Foundation Books.

"Religion and the Issues of Life" has been prepared for private reading and for study by individuals and groups. Its format is in correspondence with "war" requirements, but the printing is good and the reading easy. This book is heartily recommended to pastors and laymen alike. It is well worth the price of a dollar.

V.R.P.

SURVEYING the CONFERENCE

American Lutheran

By Arthur P. Michelfelder

"Over the Top" in World Action

ON JUNE 23 the American Lutheran Church offices reported that the hurch had gone over the top in the ported offerings for Lutheran World tion. The goal for the Synod was t at $218,399.36, and on the above te $222,897.25 was attained. This re- rt is by no means a final one, and, gratifying as it is at this date, hopes e high that we will far exceed the al set. All to the glory of God who ds us care for our fellow men!

Church Convention Date Set

The regular 1944 church convention the Synod will be held in Sandusky, hio, on Lake Erie, Monday through aturday, October 9 to 14. Even though avel is being curtailed in many ways, he postwar program affecting the hurch at once requires the action of he Church in session in a convention.

Leaders of Education Meet

In preparation of the college drive be held November 12 to 26 for the gathering of $820,000 to meet the eeds of all the colleges of the Church building programs following the ar, the college presidents, chairmen f the boards of regents, members of he Board of Christian Higher Educa- on, and the steering committee of the ollege drive met in the Atlantic Hotel Chicago to hear the plan of proced- re made in the thorough-going pub- ic relations study which will eventu- te in the recommendation to the hurch in the 1944 convention in San- usky, to strengthen the cause of Chris- ian higher education. The results of he leadership meeting in Chicago gave earty endorsement to the procedure nd a likewise hearty cooperation in he promotion of the appeal.

Canada District Mission Institute

In connection with the 1944 district meeting to be held at Luther College n Regina, Sask., a mission institute will be held with Pastor Otto Ebert of Christ Lutheran Church, Bexley, Col- mbus, and the assistant director of tewardship and finance, Harold Os- erman, giving a series of lectures.

Commissioner Fricke Returns

Commissioner Theodore Fricke has returned to his home and office in Columbus, Ohio, after a six-month trip to South America with Dr. Laubach, the Apostle to the Illiterates. We hope to have a news article soon by Pastor Fricke reviewing his trip and letting us behind the scenes of his observations.

Lutheran Free Church

By H. C. Caspersen

The Annual Conference

THE ONE EVENT overshadowing all others during the month of June is the annual conference. It was held this year at Calvary Lutheran Free Church, Willmar, Minn., the Rev. Chr. G. Olson, pastor, host. The registered attendance was 471, of which 113 were pastors. It is becoming a general practice for congregations to send one or two delegates as official representatives. But other members of a congregation may attend and enjoy the same privileges. There are many Free Church people in Willmar and vicinity, and the old camping ground for the Free Church is not far away.

The annual conference this year staged what may be called a trial of a new business order. It made the meeting-time almost two days shorter.

Progress was reported from all branches of work. The schools, Augsburg and Oak Grove, told of successfully completed terms. A class of twenty-nine young men and women had been graduated from the Augsburg College and a like number from Oak Grove. Eight young men had finished their theological course, and all had been called to churches.

Augsburg is now out of debt while Oak Grove has some indebtedness, though considerably reduced. New buildings are needed at both schools, and a committee was elected to work out plans to gather a sum of some $250,000. Of this sum, $75,000 has already been promised by the Alumni Association. Libraries and gymnasiums are greatly needed.

In his report to the Conference, Dr. Bernhard Christensen clearly indicated that it is of importance for Augsburg College that it be placed in a position to be recognized fully by the North Central Association. Even though such recognition may not mean so much as some advocates imply in their often exaggerated appraisals, it does have value for graduates to receive an acknowledged academic standing. Augsburg is, however, recognized by the University of Minnesota.

The Missions

The Board of Home Missions had been able to increase its church extension fund by some $7,000. The paid-in capital is now $42,000. All current expenses had been paid. Forty pastors serving one hundred congregations are receiving subsidies at present. Some new places had been taken over.

Foreign missions are at present hindered on account of the war. Some missionaries have come home and are serving churches here or traveling for the cause. Preparations are being made for enlarged activities when the world-turmoil is over.

The Women's Missionary Federation, which is aiding both missions, has had a good year with enlarged activities.

The new constitution of the National Lutheran Council was approved by the conference.

Ordination

The ordination service was held on Sunday afternoon. Eight theological candidates from Augsburg were ordained by the Rev. P. A. Strommen, the present ordinator of the Free Church. (We follow the custom of electing ordinators every year, but the same one may be re-elected year after year if desired.) The candidates and their future fields of labor are: J. Strand, Grafton, N. D.; L. Rasmusson, Hampden, N. D.; Orville Kleppe, Lake Ridge, Seattle, Wash., called by the Board of Home Missions; Karl Stendal, Barton, N. D.; Erling Tungseth, Spring Lake Park, Minn.; Silas Erickson, Satersdal, Thief River Falls, Minn.; Merton Strommen, Mora, Minn.; Albert S. Olson, China.

Summer Institute

A summer institute for pastors, students and others interested will be held at Augsburg, August 29-September 1. The guest lecturer will be Dr. Otto A. Piper, professor of New Testament at Princeton University. Dr. Piper is a Lutheran refugee professor from one of the German universities. Fleeing from Nazi persecution, he finally came over here, and is very ably filling a chair at the famed institution in New Jersey. He is a man of independent thinking and sound scholarship.

Augustana Synod

By Arthur O. Arnold

Important Synodical Meeting

THE MEETING of the Augustana synod was held in the First Lutheran Church, St. Paul, Minnesota, June 6-11. This will not be any complete or official report. However, a few impressions of what might be a somewhat historic meeting should be given.

The Most Unique Element

The most unique element was the elements. The Augustana Synod had almost come to believe that it was impossible to have a synodical meeting without sticky benches, uncomfortable delegates, and perspiring speakers and officials. Actually, the weather was quite cool and comfortable, and delegates seemed able to concentrate unusually well.

The Most Impressive Moment

Two events vied for this honor in this writer's opinion. The first was the annual tribute to the pastors who have been in the ministry half a century. In 1894 a class of twenty-nine pastors was ordained. In 1944 only eleven remain in the land of the living. Five had passed away during the last year. Three of this class had served as conference presidents and two as college presidents. All had faithfully served their Chief Shepherd. To see these aged witnesses, and to hear them testify to the saving and sustaining love of God is a high point in every synodical meeting.

The other event which seemed particularly outstanding was the commissioning service on Friday evening, when twelve men and women were consecrated to go into the foreign fields as bearers of the Gospel. This group included seven Seminary graduates, and several sons and daughters of missionaries. Obvious at the meeting was what Dr. Bersell called "the greatest upsurge of interest in foreign missions in a generation."

Most Humorous Moments

Again, two events compete for the title. However, the moments spent listening to the energetic president of Pacific Lutheran College were probably the most delightful of the convention. His speech sparkled with good humor, but it was also most effective in giving us a picture of the work that has been started even under such great handicaps, and a vision of the possibilities of future enlargement of this most important work in the Pacific Northwest. It seemed that the entire convention agreed, as it listened to this excellent greeting and appeal, that Dr. Eastvold is "God's man of the hour" for Pacific Lutheran College.

The other humorous event was entirely different, and consisted of asides in discussing whether or not seminarians should be married during their years of theological study. It was obvious that no one was anxious to become legalistic and invade the personal rights of budding theologians. It was also apparent that the Synod agreed with the Seminary Committee of the institution that the practice causes difficulties in administering the interne year and frequently is a handicap to the student in his studies and school life. Finally some kind of regu lation without legalism was obtaine when the Synod declared it to be "it mind" that marriage of students dur ing their seminary course does no serve the best interest of either th Church or the students. The seminar faculty shall act for the Synod in de termining exceptions to this rule.

Most Significant Decisions

To determine significance of event it is necessary to have a prescience o future developments, but indication sometimes help us to guess at what i most significant. Many decisions o vital importance were made.

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The new constitution of the National theran Council was approved. The erture for Lutheran Unity of the nerican Lutheran Conference was opted. The changing of the name of nod to "The Augustana Evangelical utheran Church" was approved, sub- t to ratification next year. The Syn- voted to change its previous posi- n, in order to allow men not having lls to congregations to be ordained— ereby permitting candidates for or- nation to enter the chaplaincy im- ediately. Two classes of seminarians ll be ordained next year—as an em- gency measure to relieve the short- e of pastors. (The president reported 1 pastoral vacancies in congrega- ons.)

A committee was elected to consider e matter of pastoral calls, and to udy the possibility of improving our ethod of examining candidates for dination. The Rev. Clifford Ansgar elson was elected Director of the manuel Deaconness Institute of maha, Nebraska.

United Danish

By H. Skov Nielsen

Important Convention Decisions

THE 48th annual convention of our Church was held at Union Grove amp, Medicine Lake, near Minne- polis, June 6-11. The representation as remarkably good, all things con- dered. Some of the more important ecisions reached were: (1) The word Danish" is to be dropped from our orporate name. The new name will be **nited Evangelical Lutheran Church.** 2) A new Children's Home to cost bout $35,000 is to be erected for our herokee Indian Mission at Oaks, Okla. 3) The first Sunday in October 1944- 5-46 was designated as Jubilee Sun- ay, on which offerings are to be taken hroughout the Synod to swell our ubilee fund. (4) Provision was made or ordination of candidates between onventions. (5) The traditional five onvention committees were abolished. Hereafter the various synodical boards will present their proposals direct to he convention in the form of specific esolutions. (6) The proposed basis or pulpit and altar fellowship among Lutherans was accepted. (7) The new onstitution and by-laws for the Na- ional Lutheran Council were ap- roved. (8) The South American Mis- ion Board was authorized to call a econd worker. (9) A budget increase f about 25% was voted. — Six young men were ordained to the ministry.

News Notes

Pastor Alfred Thompson, veteran Sudan missionary recently employed at the Los Angeles Lutheran Service Center, left late in May to return to his mission field. His wife and their adolescent son will remain in America for the duration of the war.

Pastor Ingvard M. Andersen of Portland, Me., has accepted a call to succeed Pastor Marius Jorgensen as superintendent of the Eben-Ezer Mercy Institute at Brush, Colo. Pastor Jorgensen will resume pastoral work at Standard, Alberta, Canada.

Norwegian Lutheran

By L. M. Stavig

Rural Life Conference

AUGUSTANA COLLEGE at Sioux Falls, South Dakota, is cooperating with the Rural Life Committee of the South Dakota District in a Rural Life Conference scheduled at the college July 10-14. With college and university professors, pastors, and representatives of various farm organizations participating, the attempt is being

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made to study some of the distinctive problems which confront the Church in the rural sections of the midwest.

Speakers include Dr. T. F. Gullixson, president of our seminary, Dr. C. A. Mellby of the St. Olaf College faculty, and Dr. W. F. Kumlien, professor of Rural Sociology at South Dakota State College. Dr. Gullixson will speak daily on Rural Pastorology; Dr. Mellby delivers two addresses on rural life, while Dr. Kumlien will discuss the results of a series of rural studies in South Dakota.

Evening sessions will bring before the pastors men who represent 4-H Clubs, extension work, U.S.D.A., and the Farmers' Union. One evening will be devoted to recreation with a conference period led by the secretary of the local Y.M.C.A. Another feature of the conference will be an open forum on the Multiple Parish, led by Pastor E. O. Ellefson.

Lutheran Brotherhood Convention

Laymen of the Church conducted an interesting and well-attended convention of the Brotherhood the day preceding the opening of the biennial synodical convention. Representative men gathered in Central Lutheran Church, Minneapolis, on May 29, for consideration of the program of the men of the Church.

Two special matters received consideration and give promise of action in the future. The first was the result of a recommendation from the Chicago and Eastern District men calling for individual contribution from laymen for the building of mission churches and for endowing post-graduate scholarships for graduates of our Seminary.

Consideration was also given to a proposal that the men sponsor a Boys' Town project in an effort to assist in the solution of the problem of juvenile delinquency. Both of these proposals will be studied during the next biennium and will come before a later convention for action.

Mendus R. Vevle, head of the State Public School at Owatonna, Minnesota, was elected president, succeeding Oscar E. Westberg. Other officers will be: Dr. Carl C. Swain, Minot, N. D., 1st vice president; Joe Massey, Morris, Ill., 2nd vice president; S. R. Torgeson, Lake Mills, Ia., secretary, and A. J. Skaarsheim, Minneapolis, Minn., treasurer.

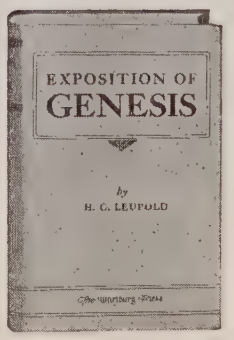
Dr. J. A. O. Stub

Dr. J. A. O. Stub, pastor emeritus of Central Lutheran Church, Minneapolis, died Sunday, June 11, following an extended period of illness. Son of the former president of our synod, and descendant of a line of pioneer church leaders, Dr. Stub made a large contribution to the life of our Church. During World War I he served as Executive Secretary supervising the program of the Lutheran Church among the service men. Following the war he became pastor of the newly organized Central Lutheran down town church in Minneapolis. Under his leadership this congregation became one of the most influential churches in the midwest. Its beautiful church building has been a center for our Church.

Dr. Stub was influential in extending all-English work in the Synod. For several years he served as president of the English District, an organization which promoted during the difficult transition period work in the language of our country.

News Notes

Dr. C. C. Skinsnes is enroute to Ta ganyika, East Africa. He will be s tioned on the field of the German m sion there until he is able again to r turn to China. — St. John's Congreg tion, Northfield, Minn., brought an fering of $23,700 to its 75th anniversa festival last month. The money is t nucleus of a fund for expansion of t plant and a parish house. — The Re L. L. Masted, with his four sons a two sons-in-law, all pastors, appear in a photograph in a Minneapolis p per during the biennial convention the Church. — The Rev. Philip S. Dy vig, professor of Religion at St. O College, has been called by the Boa of Home Missions to serve as Hon Mission Director of the Church.



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ON THE RELIGIOUS HORIZON

Liberal Treatment Urged for Japanese

Far East Settlement Group Opposes Vindictive Policy in Dealing with Tokyo

A LIBERAL POLICY toward defeated Japan, rather than harsh, vindictive measures, is advocated by the Far East Settlement Group called together two years ago by the Commission on a Just and Durable Peace to make an independent study of the problem.

A statement signed by fifteen members of the Group asserts that both armistice terms and the treaty of peace should be designed and implemented to induce Japan to become as quickly as possible a responsible member of the family of nations, and a loyal and willing participant in any international organization or agencies that may be established."

Four members of the Group are former missionaries to Japan. They are: Truman J. Schafer, secretary for Japan and China, Board of Foreign Missions, Reformed Church in America; Leland S. Albright, secretary, International Missionary Council; Joe J. Mickle, associate secretary Foreign Missions Conference of North America; and A. K. Reischauer, formerly executive secretary, Woman's Christian College of Japan, now teaching at Union Theological Seminary. Other members are executives of missionary bodies and of the Y.M.C.A.

Suggested Peace Settlement

The Group agreed upon the following measures:

1. Return of Manchuria, Formosa, and Pescadores to China; relinquishment of all territory seized since July, 1937, and of control of all Pacific Islands occupied since 1914.

2. Freeing of Korea, with assurance of help in attaining stable and efficient government.

3. Placing Japanese mandated islands under international supervision and not assigned as outright possessions to any one country.

4. Disarmament of Japan and dismantling of her war plants not as unilateral action but as part of a world program to reduce armament.

5. Punishment of Japanese war criminals, confined to those whose direct and personal responsibility for war crimes is established.

6. Period of military occupation of Japan should be brief and limited in scope.

While the Group recognized the moral and legal right of China and other United Nations to reparations for damage inflicted by Japan, it suggested that it might be wise to waive such indemnities because Japan's economy will not support full reparation and "in the long run more may be gained by a liberal attitude."

Methodists Petition President For Wartime Prohibition

With applause, the General Conference of the Methodist Church adopted a report calling on the President of the United States "to exercise the wartime powers granted him, and thereby bring about the prohibition of the manufacture and sale of alcoholic beverages during the period of the war."

The report urged Methodists "to press toward the goals of total abstinence for the individual and legal prohibition by the state."

Lutherans of Canada Adopt Unity Principles

Three principles on which union with other Lutheran bodies in Canada will be sought were adopted at the annual convention here of the Evangelical Lutheran Synod of Canada. Proposed by Dr. C. H. Little, dean of the Lutheran Seminary at Waterloo, the resolution emphasizes that:

"1. We accept the Bible, as a whole and in its parts, as the Word of God.

"2. We accept the doctrinal contents of the Lutheran confessions as the correct exposition of the truth that is expressly taught in the Bible.

"3. We pledge ourselves to an evangelical application of the Biblical principles of sanctification in all our synodical, ministerial, and congregational life and conduct."

Missouri Lutheran Pastor Addresses Evangelical Banquet

The second annual convention of the National Association of Evangelicals at Columbus, O., closed with a banquet at the Deshler Wallick Hotel with Dr. Walter A. Maier, of the "Lutheran Hour," as speaker. Following a stirring message in which Dr. Maier urged the evangelicals to be willing to suffer if needs be in order to forward the Gospel, the entire body knelt in a closing period of prayer. Kneeling together, the group sang "Revive Us Again" and, after a period of spontaneous prayer, united in singing "Spirit of the Living God, Fall Fresh on Me."

Dr. H. J. Ockenga presided at the banquet and installed the following officers who will serve throughout the year: President, Bishop Leslie R. Marston of the Free Methodist Church; First Vice-President, Dr. R. L. Decker, pastor of Temple Baptist Church of Kansas City, Missouri; Second Vice-President, Dr. J. Alvin Orr, professor at Erskine College in Due West, South Carolina, of the Reformed Presbyterian Church; Secretary, J. Willison Smith, Jr., prominent lawyer of Philadelphia; Treasurer, Herbert J. Taylor, president of the Club Aluminum Company of Chicago.

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Spiritual Education Of Youth Stressed

Parent-Teacher Congress Asks Home and School to Cooperate in Movement

THE NEED for spiritual emphasis in child training was underscored in a report approved by the National Congress of Parents and Teachers at its 48th annual convention in New York City. There were 1,500 delegates in attendance at the four-day sessions.

Pointing to the "essential human need" for an active spiritual faith, the report urged "that parents provide in the home the foundation of spiritual life, with the school stressing those moral and ethical principles which are the common heritage of all religious groups."

Principal speakers at the conventions included Mrs. William A. Hastings, president of the Congress; John W. Studebaker, U. S. Commissioner of Education; Mrs. Eleanor Roosevelt; Katharine F. Lenroot, chief of the Children's Bureau of the U. S. Department of Labor; and J. Edward Sproul, National Council of the Young Men's Christian Associations, New York.

The building of intergroup and international understanding was scribed by Mr. Studebaker as "toda great challenge to civic educati whether through the school, or Church, or the press, or any ot modern agency of communication.

"Unless we can, through educatio the commissioner said, "enlarge understanding both of adults and youth concerning the problems, culture, the different manners, c toms, ways of living of the people China and the Far East, of Russia a the Near East, of Europe, and of A rica, and of Latin America, there see small hope that we shall be able achieve a warless world."

Deploring the apparently "growi amount of racial discrimination a prejudice" in the United States, M Hastings described these conditions "one of the most perplexing proble we have to face on the home front "To help eradicate this malign growth, home, school, and Church she said, "must unite to teach the sp it of real democracy and the value the true Christian way of life."

Mrs. Roosevelt said that in the pos war period America will have its "se ond chance" to do right by its you people. She pointed out that the hi percentage of young men shown to mentally, morally, or physically un for the draft was clear indication th the country had in part failed in th past.

Miss Lenroot warned against allow ing conditions after the war to bre another generation of idle and vag bond youth, "such as we permitted the early 1930's."

The convention endorsed a resol tion pledging support of efforts forestall inflationary trends whic would have, it said, "a direct bearin on the welfare of youth and the s curity of home and family life."

Many Baptist Chaplains To Remain Abroad

About twenty per cent of the South ern Baptists' 1,000 ministers now serv ing overseas as chaplains will remai in foreign countries "to promote Chris tian work among the civilian peoples after the war ends, Dr. Alfred Carpen ter, Atlanta, told the 1,300 persons at tending the convention of the Ken tucky Baptist Women's Missionar Union. Dr. Carpenter is superintend ent of Baptist camp work for servic men and Southern liaison officer be tween that denomination and the Wa Department.

The speaker reported that seve chaplains had been killed and severa captured.

Dr. Carpenter also said the Hom Mission Board of the Southern Baptis Convention now has 480 missionarie the largest number in its history.

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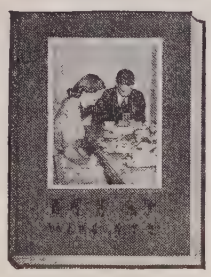

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The Story of Peter Parker's Pilgrimage

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Through the medium of an interesting story, Dr. C. A. Wendell, university pastor and lifelong friend and counsellor of youth, gives genuine help to all who have become perplexed or robbed of assurance of faith as a result of their discoveries in the pursuit of knowledge. Peter Parker's pilgrimage of mind and soul is typical of that of many another youth. Many can be led out of the fog in the same way as he. Against the background of life, romance, travel, and music, this book gives a reverent, simple, Scriptural and appealing presentation of what young people should know about the relationship of the Bible and science, the meaning of miracles, the theory of development in creation, and other matters of vital interest and importance.

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More People Are Asking

By JOHN P. MILTON

The interest shown in Dr. John P. Milton's first volume of questions and answers, *People Are Asking*, has led to the publication of this second volume of "Question Box" material. Actual queries, of vital interest to the questioners, and typical of the kind of problems many want to see discussed, here receive clear answers in line with God's Word. Of special interest in this book are the interpretations of a large number of difficult Bible passages and teachings. There is also a thorough discussion of "Lutheranism and Revivalism." For the rest, there are answers to many new questions about the Christian's relation to the church, to religious practices, and to amusements. All the material is new.

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oscow and Rome Fight for Europe?

rbian Orthodox Leader Predicts Bitter Struggle Between Two Church Groups

HE NEXT 25 to 50 years will witness an intensive struggle for premacy in Europe between Eastern hodoxy and Roman Catholicism, Very Rev. Dushan J. Shoukletoh, rector of the Serbian Orthodox urch of St. Sava, New York City, l an expert on Orthodox affairs, d the European Christian Forum eting in that city.

"The statement recently by Patrich Sergius of the Russian Orthodox urch denying the Pope's claim as car of Christ on earth is very signiant," Father Shoukletovich said. is the opening gun for a duel of e two strongest branches of Chrisnity."

The re-establishment of the Patrichate in Moscow has made it posple, he declared, for Orthodox urches in Europe to approach Mosw, and this presages a new political d religious set-up in Eastern Eurpe.

"All the Eastern Orthodox in Serbia, ulgaria, Rumania, Greece, Czechovakia, and in parts of Asia and Afca are going slowly but definitely to rn, not any more to Constantinople, erusalem, or Antioch, but toward Moscow, because of the pre-eminent ole which the Russian Church is desined to play in the future," the Orthdox priest stated.

"The 185,000,000 members of the Orthodox Church are going to make heir voices heard in the political renas of the world. It will no longer e a matter of Roman Catholics, Prosestants, and Jews, but of Roman Catholics, Eastern Orthodox, Protestants, and Jews."

Father Shoukletovich referred briefly to the visit to Moscow of Father Stanislaus Orlemanski, Roman Catholic priest of Springfield, Mass., implying a close tie-up between this event and Russian policies in Poland and the Balkans.

"Stalin," he said, "is a man who does not say much, but when he makes a move he knows definitely what his next move is going to be. The priest's visit looked like a personal affair, but he did not go to Russia because he happened to be Father Orlemanski. He had powerful people behind him. They obtained a passport for him and had actually prepared everything in advance before he went across."

Michigan Lutherans Protest Ban on Church Building

Protests against refusals by local ration boards of materials and labor for expansion of churches and missions were registered by the Michigan District of the American Lutheran Church at its annual convention.

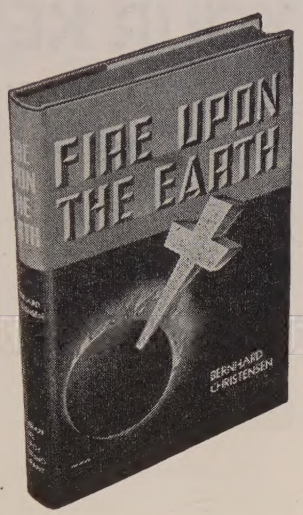
A resolution, presented by Dr. Emanuel Poppen, of Columbus, Ohio, national president of the American Lutheran Church, was adopted as follows:

"Resolved that the Michigan District go on record as protesting against the refusal of local ration boards to grant material and labor to churches and missions for expansion of their facilities and for proper worship, instruction of youth, and other services to their constituencies and communities. This protest is made in view of an impression which seems to prevail in many circles, also among those in positions of authority, that 'the churches have nothing to do with the war effort.' Those who think this do not know, or forget, that there is a war to be won at home as well as overseas. The war at home is against sin in every form, such as juvenile delinquency, parental neglect, racial prejudice, the desecration of the Lord's day, and the rapid spread of subversive elements which threaten the welfare of Church and State."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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Lutheran Mission School Advocated

Foreign Missions Conference Proposes New Plan in Training Missionaries

ESTABLISHMENT OF a joint Lutheran mission school for the training of missionaries was recommended at the annual meeting in Columbus, O., of the Lutheran Foreign Missions Conference of America. As the body has no authority to legislate, the project was referred to the respective mission boards for action.

The Conference is comprised of the foreign mission boards of the United Lutheran Church, the American Lutheran Church, the Norwegian Lutheran Church, the Augustana Lutheran Synod, the Lutheran Free Church, and the United Danish Lutheran Church, as well as the Lutheran Orient and Mission Society, the Santal Mission of the Northern Churches, and the National Lutheran Council.

Plans for changing the character of the Conference from an advisory body only were held in abeyance, pending the decision of the Foreign Missions Conference of North America on membership in the proposed National Council of the Churches of Christ in the United States of America, which would unite eight national interdenominational agencies. At its meeting last year, the Lutheran Conference voiced sentiment in favor of the Foreign Missions Conference's continuation as a separate entity.

The National Lutheran Council was looked upon by the Conference as a possible key to future Lutheran cooperation in foreign missions, it being felt that it is an agency that can provide specific, specialized service if needed.

Dr. Bernard Helland of Minneapolis, Minn., was elected Conference chairman.

Pleads With Reformed Church Not To Change War Stand

A plea to the Evangelical and Reformed Church not "to parade itself before the world with an effort to formulate a new statement of position toward the question of war" was made by Dr. Louis W. Goebel in his presidential report to the biennial meeting of the General Synod at York, Pa.

"We have solemnly gone on record," he declared, "that we shall never again, as a Church, bless war. Our sons and daughters fight for victory but all Americans share with us a sense of horror at the very thought of war, and are united with us in finding a way to prevent its recurrence."

In voicing the official welcome of the city to the General Synod, Mayor John L. Snyder told the delegates that "we can never hope for peace until we get back to God," and urged the denomination to dedicate itself to an adequate plan for a righteous peace. "The voice of the Church must be heard in the postwar world," he said.

Canadian Church Planning Campaign Against Liquor

Segregation of men and women in beer parlors, scientific tests for allegedly drunken drivers, and hospitals rather than jail for alcoholic addicts are immediate objectives of the British Columbia Conference of the United Church in Canada in a long range temperance education program.

The recommendations comprise a "interim program," with nationalization of the entire liquor traffic as the ultimate goal, provided "the government continues to operate the business as a government monopoly." The Conference urges prohibition of all forms of liquor advertising, local operation systems, and various forms of publicity to educate adults. A superintendent of temperance education for schools is also suggested.

Funds to establish the system would be obtained through government grant. Restrictions would be progressively applied to keep pace with the educational effort, looking to "complete abolition of the drinking custom."

YOUR KEY TO THE BIBLE

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by

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atholics in U. S. Number 23,419,701

mmunion Claims a Total of 37,749 Ordained Clergymen, Serving 20,906 Parishes

HE ROMAN CATHOLIC popula- tion of the United States, Alaska, the Hawaiian Islands has increased n 22,945,247 in 1943 to 23,419,701 resent, a gain of 474,454, according the official Catholic Directory for 4, just published. Converts during year numbered 90,822, as com- ed with 86,905 in 1943.

he Directory lists 25,299 diocesan ests and 12,450 religious order ests, a total of 37,749 ordained cler- nen, an increase of 779 over 1943, l the largest number yet recorded. ere are 14,791 parishes, with 6,115 litional stations or mission parishes, king a grand total of 20,906.

rofessed religious personnel in- des 6,162 brothers and 133,985 sis- s; of the latter, 57,077 are engaged work other than teaching. The ching staffs of all educational insti- ions under Catholic auspices total 421, comprising 4,647 priests devot- their full time to teaching, 3,233 others, 76,908 nuns, and 7,633 lay chers.

The grand total of 10,684 separate ucational institutions embraces 55 ocesan seminaries, 246 religious or- r seminaries or novitiates, 224 col- ges and universities for men and omen, 1,443 diocesan and parochial hools, 753 private high schools, 7,436 ementary parish schools, and 527 ivate elementary schools. In addi- n there are 160 protective institu- ns for children and 6,264 religious ication schools, with 553,674 Catho- public school children receiving re- gious instruction during released time outside regular school hours.

Statistics available for the first time ace the number of American youth nder Catholic instruction at 3,037,856. his does not, however, include the 3,178 children in 369 orphanages and fant asylums, or the 18,966 children foster homes.

The Directory notes a new record igh of 507,504 students in parochial, iocesan, and private high schools and colleges and universities. A de- ease of 211 elementary parish schools nd 52,514 pupils over the previous ear is also noted. The decrease is scribed to war conditions.

There are now 665 Catholic general nd 105 special hospitals or sanatoria, new high of 770 compared to 720 in 943. The combined bed capacity of ,389 in Catholic hospitals accommo- dated 2,993,099 patients within the past year. Catholic medical facilities in turn conduct 359 training schools, with 32,104 student nurses. Homes for invalids and the aged now number 225, compared to 183 in 1943.

Northern Baptist Convention Elects Woman President

Mrs. Leslie E. Swain, of Providence, R. I., was elected president of the Northern Baptist Convention, the second woman to hold that office in the history of the denomination.

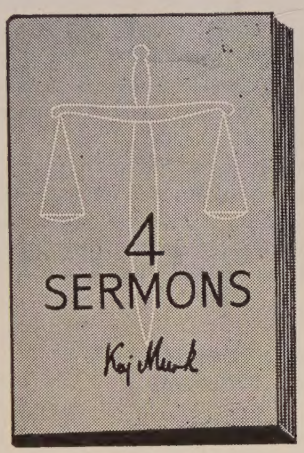
During the next year she will be the leader of 1,500,000 Baptists in 34 states.

Mrs. Swain has been for the past two years president of the Woman's American Baptist Foreign Mission Society and is second vice-president of the Foreign Missions Conference of North America. She was one of 46 delegates from the United States and Canada to attend the International Missionary Council in 1938.

Divorces In Canada Increase Twenty-Fold

Divorces in Canada are twenty times as numerous now as in 1918, according to a report of the department of evangelism and social service of the United Church of Canada, to be submitted to the General Council at London in September. Up to 1913, the highest number of divorces in Canada in one year was 59, by 1925 it was 550, and by 1941 had increased to 2,461. British Columbia is reported to have had 1,000 divorces in 1943.

4 Sermons By Kaj Munk



Translated by Rev. John M. Jensen

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   "Truth can not be pickled"
2. **The Christ Child and Stephen**
   "Let men stop being beasts—"
3. **Christ and Denmark**
   "Jesus . . . Who compels me"
4. **God and Caesar**
   "Christianity takes orders from nobody"

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Just recently we received the following letter from a chaplain in the Armed Forces now serving overseas:

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We believe the above speaks for itself. Surely these sermons by the contemporary martyr, Kaj Munk, will serve as an inspiration to every reader, just as they did for the Chaplain mentioned above. Why not order a copy today?

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Catholic Bishop Forbids Special Confirmation Dress

Noting that too much attention is paid to clothes and too little to inward and spiritual grace in confirmation and first communion services, a pastoral letter issued by the Most Rev. George Gauthier, Roman Catholic Archbishop of Montreal, forbids the wearing of special dress at these services in the future.

"For some time past," the letter says, "confirmation and first communion of our children have given rise to certain customs which find their origin in worldly vanity rather than in the Christian sentiments which should prevail on such occasions. More time and interest are devoted to the purchase of clothes and insignia than to the inculcating and fostering of the necessary disposition in the soul of the child."

Children who attend class under the Montreal Catholic School Commission will henceforth appear in the ceremony of confirmation and first communion with their usual Sunday clothes regardless of what the color may be. Girls must wear long stockings, a dress long enough to cover their knees, and also a white veil.

United Church of Canada Favors Liquor Monopoly

The Board of Evangelism and Social Service of the United Church of Canada has decided to ask the Church's General Council to support proposals that the Canadian government take over the liquor business and run it as a state-controlled monopoly.

Profits, according to the church-sponsored plan, would be used to finance temperance campaigns, treat alcohol addicts, and liquidate damages incurred through the mis-use of liquor. A similar plan is in force in the Soviet Union.

Synod of the Northwest Planning New College

Meeting in Milwaukee, Wis., for its 54th annual convention, the Evangelical Lutheran Synod of the Northwest devoted most of its two-day session to the problems of "the younger generation."

The conference appointed a committee to investigate the possibility of opening a Lutheran liberal arts college in Wisconsin which would then be operated by the synod.

The synod also installed its first youth and Christian education secretary, the Rev. John P. Shannon, who is working full time to correlate the work of the congregations' youth groups, the Luther Leagues; to promote Sunday school evangelism; and to assist in the training of Sunday school teachers.

Catholic Prelate Denounces Modern "Jitterbug" Rhythms

Modern "Jitterbug" rhythms that "stir the passions and pervert the taste" were assailed by the Most Rev. Francis J. L. Beckman, Roman Catholic Archbishop of Dubuque, Iowa, at the opening of the annual convention of the National Catholic Music Educators' Association at Dubuque.

"It was in the jungle that the jitterbug was born, and almost overnight the motion picture and the radio and the recorded disc have spread this modern version of St. Vitus dance over the country," the Archbishop declared.

"This so-called music has a dish-pan for a soul. It is not God's pulse that stirs in this 'music'; but the soul of Satan spurs it on. This pagan hodge-podge of wailing clarinets, slithering saxophones and brutal, savage rhythm is the logical result of that false and vicious philosophy subtly proclaiming 'art for art's sake.' This is the program that would take God out of music and art generally."

Asserting that this "wild music" is "responsible in part" for the increase in juvenile delinquency, the Catholic prelate stressed that "the Church must fight pagan rhythms which appeal to the lower instincts, stir the passions and pervert the taste."

"Let us go forward," he urged, "determined to reclaim the arts for Christ and His Church, and to rescue them from the vile hands of the paganists, who are the mortal enemies of our nation."

Lutherans Favor Self-Rule For Indian Christians

Self-rule for native Christians on the American Lutheran Church mission field in India through immediate organization of an autonomous Church was recommended at a conference on post-war foreign missions as Columbus, O., attended by seventeen war-furloughed missionaries from New Guinea and India and the Board of Foreign Missions. It was the first such conference to be held by the American Lutheran Church.

A constitution for this purpose has already been approved, providing a Church Council, representing the Indian Church, and a Mission Council, representing the Mission.

The missionaries went on record as being willing, in the event of an emergency, "to work under an Indian Church, in other words, to have the Mission merge completely with the Indian Church."

In discussing post-war work, it was said that "at least fifty new candidates will be needed as the ultimate requirement for New Guinea and at least ten new candidates for India. A larger operating budget is needed and a rehabilitation fund of more than $500,0 for both mission fields."

The missionaries favored introdu ing the study of foreign missions i "miniature school of missions" at ea of the two seminaries of the Chur with furloughed missionaries as structors. Candidates for the forei field would be required to take t or other approved mission traini before entering the field.

Marine Chaplain Conducts Burial for Jap Dead

Japanese soldiers slain during t great battle for Tarawa were buri at noon on the third day of that batt by a United States Marine Cor graves registration detail, while American Presbyterian minister l the detail in prayers over the dead en mies and on behalf of their famili in Japan.

Story of the burial was told by t Presbyterian minister involved, Lie tenant Douglas Vernon, a United Stat Navy chaplain. Lieut. Vernon sa one or two of the marine corps deta objected at first to his reciting praye over the dead Japanese, declarng th the Japanese would not do that f Americans. Lieut. Vernon, howeve won over the opponents and recit the prayers, the men joining with hi

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Northern Baptists Report Large Membership Decrease

Wartime's population upheav threatens a loss of 200,000 to 300,0 members of the Northern Baptist Co vention in two or three years, t American Baptist Home Mission S ciety reported to the denomination its convention in Atlantic City.

"The increasing millions of peop outside all churches and synagogu (67,000,000 unchurched in 1940 as com pared to 41,000,000 in 1900) is a cha lenge to all who honestly want to w North America for Christ," the repo stated.

Revivals and home visitations wou be more fruitful in evangelism as result of seed-sowing in the Sunda school, the society added, in disclosi that Sunday school attendance amon Northern Baptists has fallen off 400,0 in the last 20 years.

The American Baptist Foreign Mi sion Society and the Women's Amer can Baptist Foreign Mission Socie outlined post-war activities that wi include: continuation of cooperati with Baptists in Europe for at lea ten years after the war ends; exper diture of $500,00 for relief and rehabi itation in Europe; the sending of deputation to Europe immediate after the war to formulate an adequa program to meet the needs of Baptis here.